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Christian Literature: Something for Every Age

THE SMALL boy's frown is genuine, for he is only four, and printed words are still strangers to him, as they are to his five-year-old sister. But there is something that appeals, even to one so young, in today's interesting church-school literature. Soon the words will be strangers no longer, and exciting new dimensions will be added to the printed page.

Modern electronic marvels to the contrary, good books and periodicals remain the best, most permanent, and most accessible charts to help children—as well as adults—navigate life's turbulent seas. Methodism's continued awareness of this is reflected in 10,000 church libraries now registered with The Methodist Publishing House. Encouraging church libraries and providing literature at discount prices is a recently inaugurated service to the church. But for 175 years, the Publishing House has told the world about Christ and the church through the printed word. The literature in the photograph at left only hints at the tremendous amount of printed material rolling from Methodist presses.

To relate the story of the Publishing House this anniversary year, along with its history and growth, *TOGETHER* this month presents a variety of features, including an eight-page color pictorial, *175 Years of Service* [page 35], and a special article, *The Ministry of the Printed Word*, on page 43.

The church library should offer something for everyone—even "readers" as young as Gregg and Julie Stahler, shown browsing at Gary Memorial Methodist Church, Wheaton, Ill.



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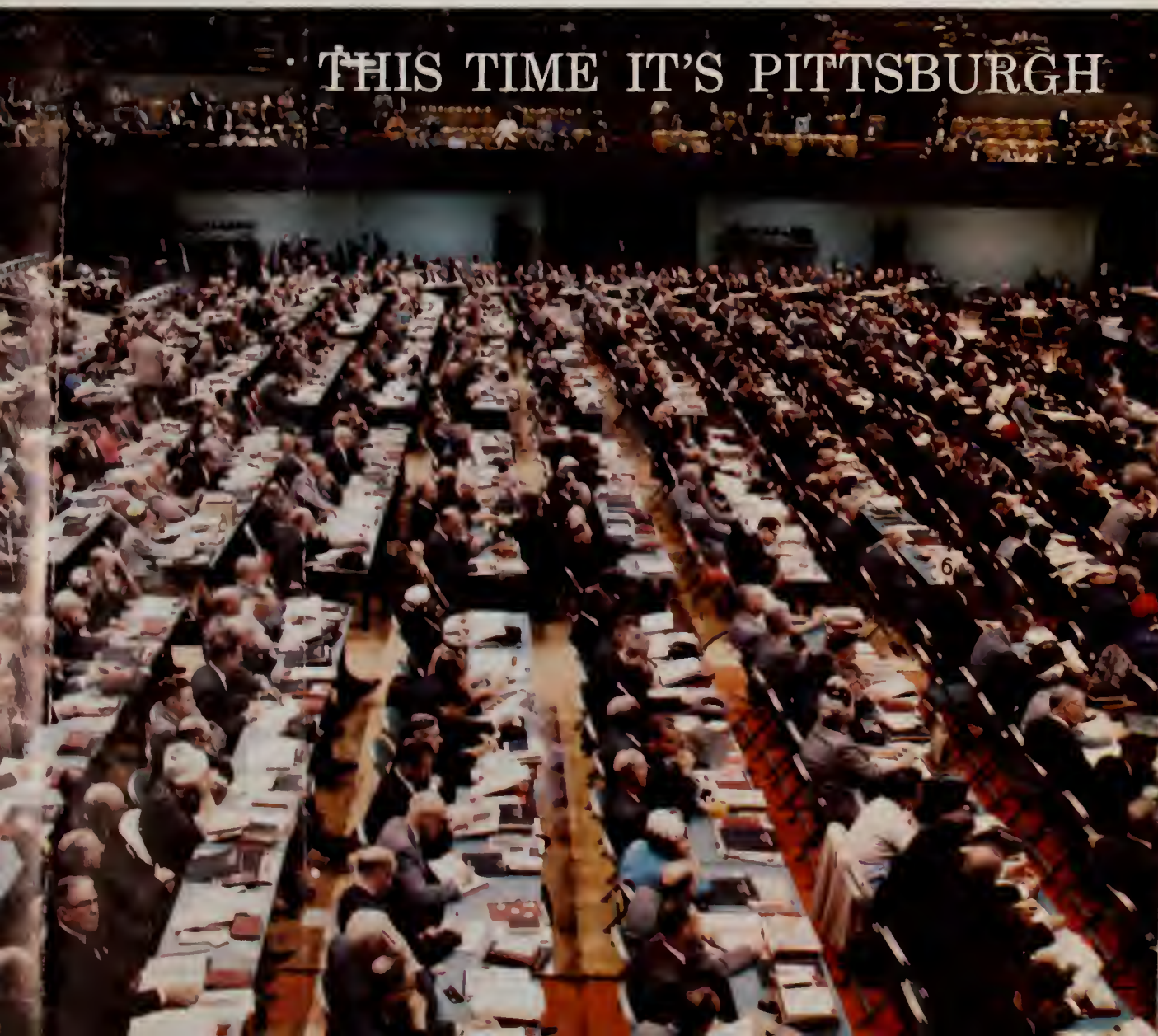
Commemorating the 175th Anniversary
of The Methodist Publishing House



A little more than a mile from Pittsburgh's famed Golden Triangle, and out of the picture to the right, is the site of the 1964 General Conference.

GENERAL CONFERENCE:

THIS TIME IT'S PITTSBURGH



AT PITTSBURGH, where the Allegheny and Monongahela Rivers come together to form the mighty Ohio, Methodists will gather in General Conference again after four years. For two weeks, beginning April 26, sessions will be held in the host city's \$22-million Civic Arena, an architectural marvel with a massive steel dome that "folds up" to reveal open sky.

Against this backdrop, the supreme governing body of The Methodist Church will go into democratic action on some of the most difficult issues any quadrennial conference has faced since reunification 25 years ago. The 858 voting delegates—half ministers, half laymen—make up one of the most influential and powerful church congresses in the world. No member of the General Conference may wear the delegate's badge (above) unless he has been elected by his annual conference, and there are no appointive or ex officio members. Methodist bishops preside at the sessions, but they cannot vote, nor may they speak without special privilege of the floor.

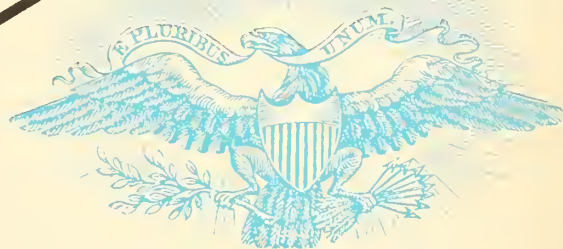
Appropriately for a church traditionally concerned with pressing social problems, the site of the 1964 General Conference is in the heart of the city's extensive urban-renewal area. Once shadowed by decay and blight, it now has beautiful new parks, hotels, and apartment buildings—and the giant auditorium in which Methodists will review, reaffirm, and revitalize their Christian witness in today's fast-changing world.





SEPARATION OF CHURCH & STATE

What Does It Mean to Methodists?



The News: A report prepared for the 1964 General Conference of The Methodist Church calls for re-affirmation of the church's stand opposing federal aid to nonpublic schools, but proposes new attitudes for Methodism on other significant matters. If adopted by General Conference, the report would:

1. Give Methodist recognition of the right of non-public (including parochial) schools to exist, and encourage efforts to find solutions to their problems.

2. Order a Methodist study of the U.S. tax structure—local, state, and federal—especially the tax immunities granted to churches.

3. Express disapproval of federal tax exemptions for churches' "unrelated business income" and of income-tax advantages to clergymen.

Background: Traditional American belief that the interests of government and religious bodies should be kept separate is based chiefly on the U.S. Constitution's First Amendment and on Thomas Jefferson's metaphor regarding "a wall of separation between church and state." The First Amendment's significant clause says: "Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof . . ."

Public understanding of the doctrine has grown up over the 175-year span of constitutional history—most of which has seen U.S. religious life dominated by Protestantism. But in recent times a new key word, or a new meaning of that word, has changed the church-state concept. The word: *pluralism*. Modern American culture is a "pluralistic" complex of diverging religious beliefs and faiths, both Christian and non-Christian.

Protestantism, which once enjoyed overriding influence in the formulation of public opinion and public policy, now finds itself in many parts of the country a minority, often outweighed numerically and influentially both by other religious bodies and by secular interests.

Events of the recent past—election of a Roman Catholic president, Supreme Court decisions against devotional Bible-reading and prayer in public schools, and growing pressure for federal aid to parochial schools—have brought the changed pattern of U.S. life dramatically to Protestant attention. Then, too, typical avenues of Christian concern—social, educational, and cultural—have become concerns of a pervasive government itself.

Methodist Study: Methodists took cognizance of these changes in 1960 when General Conference called for the study of church-state relations which will be reported this month in Pittsburgh. The report was prepared by a Study Commission on Church and State Relations, composed of representatives of nine major agencies under leadership of the Board of Christian Social Concerns. W. Astor Kirk, of the board's Division of Human Relations and Economic Welfare, has been the commission's executive director, and Bishop A. Raymond Grant its chairman. The group will go out of existence at the close of the General Conference, but it has recommended that a new body with somewhat different representation be created to continue the work it has begun. A \$50,000 budget was asked.

The final draft of the commission's report was prepared on the eve of the National Council of Churches' National Study Conference on Church and State in Columbus, Ohio [see page 4]. It includes 22 recommendations under 6 general headings: religious liberty, support of public schools, nonpublic educational and welfare agencies, tax immunities, and church participation in politics. Among the chief findings:

- **Religious Liberty**—A fundamental issue recognized by the report is that, as a theological concept, religious liberty is "the freedom of persons to accept or reject God and his demands." The commission recommends that all local Methodist churches and annual conferences seek to eliminate any infringements of religious liberty in their areas. It also calls upon the General Conference to recognize implications in governmental employment of military chaplains and of preferential treatment accorded to ministers and ministerial candidates in military conscription.

- **Support of Public Schools**—The last three General Conferences have affirmed public schools as "the most effective means of providing common education" for all children in the American democratic society. The study group urges that Methodists continue their efforts to strengthen public schools and reaffirm opposition to the diversion of public funds to support nonpublic schools. Besides opposing direct support, the commission also would reject such

indirect measures as tax rebates and special tax deductions for parents of nonpublic school pupils. It would not oppose such benefits if they were granted to *all* parents.

The report makes the precedent-setting proposal that Methodists "support the right of nonpublic schools to exist." And it adds the sympathetic suggestion that Methodists go on record as favoring exploration of approaches which would relieve the financial dilemmas of nonpublic schools "while protecting the integrity of the public schools." Such possible solutions as "shared time" and dual-school enrollment were mentioned as possible avenues.

● **Religious Practices in Public Schools**—Reflecting Supreme Court decisions on religious practices in public schools, the Study Commission urges that Methodists refrain from efforts which would contravene the court's rulings. The commission observed, however, that public schools can and should teach *about* religious ideals, values, and institutions in such specific subjects as literature, social studies, and fine art.

The commission's report recommends that religious holy days *not* be observed with services or symbols in the public schools, and that religious bodies plan their observances so as not to conflict with the public-school schedule. It suggests that whenever possible students and teachers of various religious faiths be excused to celebrate their particular major holy days. And it adds that baccalaureate services for public-school graduates should be conducted by religious bodies with attendance on a voluntary basis rather than as official public functions.

● **Nonpublic Educational, Health, and Welfare Agencies**—In dealing with the complex question of government support to nonpublic agencies, the commission drew a distinction between support which furthers "clearly identifiable public interest" and support which aids programs serving as "channels for inculcating religious doctrines."

In a key sentence, the commission's report says: "Those who propose or accept government support . . . must be prepared to live with detailed governmentally prescribed policy and program standards designed to protect the public interest."

The report adds that The Methodist Church faces certain ambiguity in its own relationship with government aid programs; and it urges a study to determine to what extent, if any, Methodist-related institutions are using government funds in ways which might be interpreted as serving essentially religious purposes.

● **Tax Immunities**—One of the re-

port's longest and most detailed sections deals with questions of public taxation: income taxes (applied to both church organizations and ministers); employment taxes; federal excise taxes; and state taxes, including those on property.

The Study Commission was able to agree on only two important specifics: opposition to tax exemption for churches on their "unrelated business income," and opposition to the tax advantages for clergymen. But the entire matter of taxes is proposed for continuing study by all units of The Methodist Church.

● **Church Participation in Politics**—Last of the commission's recommendations, but potentially one of the more controversial, is a section reaffirming the right of the church as a social institution to speak out on matters of public policy. But the commission acknowledges there are troublesome questions of "how" "when" and "for what purposes" the church should speak.

Unable to concur on answers to these questions, the commission's members recommended simply that any connexional unit of Methodism should continue to have the right to support or oppose government policies, being careful to make explicit for whom and in whose name it speaks and acts.

"It must be clearly understood," the report emphasized, "that only the General Conference is competent to speak for The Methodist Church."

Church-State Meeting Finds Agreement on Key Issues

More than 400 Protestant and Orthodox churchmen agreed on several key issues at the first National Study Conference on Church and State, sponsored by the National Council of Churches. Among them are:

1. A strong commitment to religious liberty is man's natural right and indispensable condition of a free society. 2. Government aid to parochial and private schools should be restricted to programs of health and welfare. 3. Church-related health and welfare agencies—hospitals, homes for the aged and for children—may receive government support under "some well-defined circumstances." 4. Supreme Court decisions against prayer and Bible-reading in public schools should be accepted and supported. 5. Shared-time programs are the most promising measure for solving the financial problems of parochial schools.

These agreements were reported in the general findings of the conference held in Columbus, Ohio. They were accompanied by repeated reminders that the nation, once predominantly Protestant, has become pluralistic.

Delegates agreed, too, that while church and state still have separate functions, there must be flexibility in their relationships. It is no longer proper to think of church and state on opposite sides of a "wall of separation," they said.

Conferees represented 24 Protestant communions, including 8 nonmembers of the NCC. There were also 12 Roman Catholic and 7 Jewish participant-observers.

Besides producing the general findings document, the delegates huddled in 12 subgroups to study specific church-state problems. Leaders of the conference stressed that their reports, like the general statement, did not represent an official NCC position. Rather, they were to be directed to the NCC and its member communions for study.

The areas on which the conference was unable to agree and on which they advised further study were: 1. The role of the state in promoting programs affected with a religious interest. 2. The ways in which the state exercises its responsibility to advance religious liberty. 3. Whether and under what conditions the church may legitimately accept public moneys in church-related programs of health and welfare or for church-related programs in elementary, secondary, and higher education.

Curriculum Ready for Fall

The new Methodist church-school curriculum for children, many months in the making, will be ready for use in September.

Christian Studies for Methodist Children will be sent to local churches for preliminary training use about June 1, said Dr. Edward C. Peterson,

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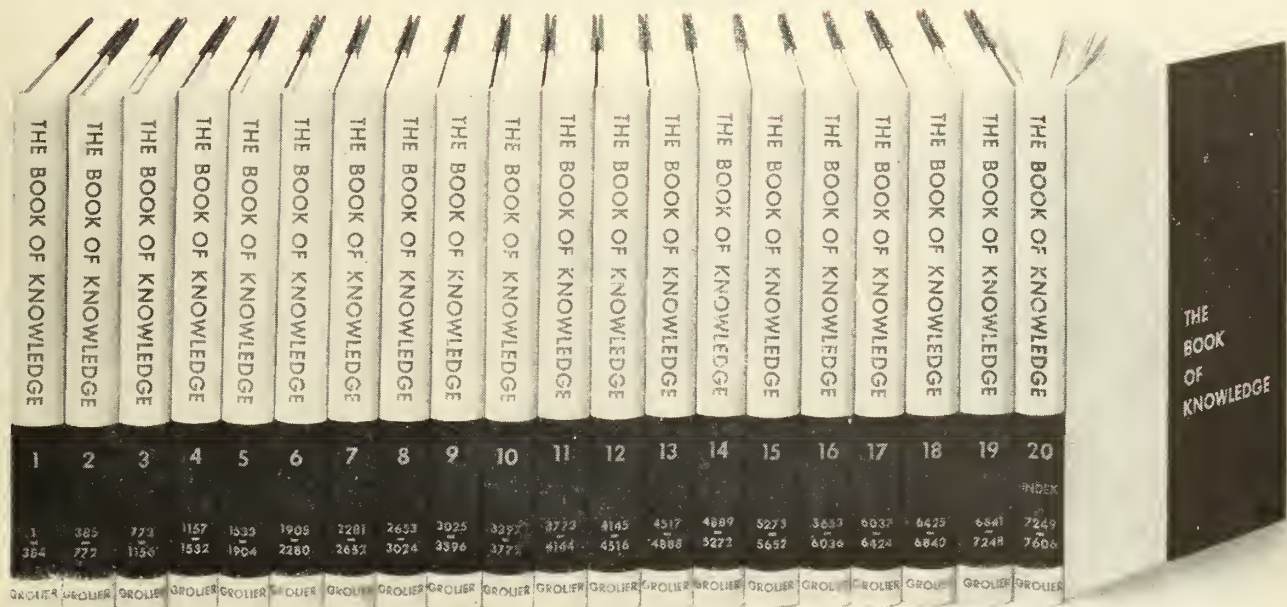
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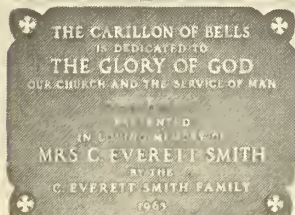
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First copy of first periodical in curriculum series is examined by Dr. Peterson (left); Sewall B. Jackson, Methodist Publishing House curriculum co-ordinator; and Dr. Bullock.

Methodist Board of Education editor for children's publications.

Dr. Henry M. Bullock, editor of church-school publications, reports that thousands of churches have plans to improve their ministry to children through the new materials.

Asks Agency for Retarded

Creation of a national Methodist agency for retarded children is proposed by the Methodist Board of Hospitals and Homes.

It recommends first a facility for 100 of the severely retarded, preferably in a city with medical and pediatric resources. This agency would provide placement while parents await openings for their children in public facilities.

The board's proposal is based on a three-year study of unmet needs of the retarded child in the life of the nation. Initial cost would be about \$700,000.

The proposal will be presented for General Conference approval. It calls for greater concern of church members in the problems of children at all levels of retardation, and asks that local-church facilities be used for special day-care and sheltered-workshop

programs for children needing them.

Speaking of the problems of children in general, Dr. Olin E. Oeschger told the recent annual meeting of the Board of Hospitals and Homes that "the child is not a pressure group, not a political force." This, he said, is all the more reason that church leaders must speak out for children and youth. He is the board's general secretary.

Children are really the largest minority group, Dr. Oeschger told the meeting, and because they cannot vote, society does not give them much attention in health and welfare. Some of the areas needing more and better services, he said, are help for troubled adolescents, more adequate services for unmarried parents, meeting needs of the physically handicapped, and more adequate day-care services for children.

Fire Razes Mission Building

A recent fire destroyed the Lyceum Theatre, preaching auditorium of the Central Methodist Mission in Sydney, Australia.

Loss was estimated at \$3 million by Dr. Alan Walker, mission superintendent and world-known evangelist.

The building, used for 56 years for Methodist services, attracted one of the largest evening congregations in the commonwealth. Its Sunday gatherings provided a national platform for world notables.

One of the city's largest commercial theaters has offered its building for services.

The 75-year-old Central Mission has an extensive program, including hospitals, homes, and a radio-television ministry.

National, Saint Paul Merge

Two Methodist-related institutions, located in Kansas City, Mo., will merge this year into a graduate school to train church workers.

Saint Paul School of Theology—



Among Methodists carrying top-level responsibility for the Methodist General Conference opening April 26 are, from left, Dr. David J. Wynne, executive secretary, Pittsburgh Committee; Dr. J. Wesley Hole, Los Angeles, secretary, Commission on Entertainment and Program; Dr. W. Sproule Boyd, Pittsburgh East District superintendent; Robert B. Pease, Pittsburgh Committee president; Frank E. Baker, chairman, Commission on Entertainment; Bishop W. V. Middleton of Pittsburgh.

NEW ORDER CENTER

A new Methodist service center has been set up to process all orders for missions literature, study books, filmstrips, and the like.

After May 1, the address will be: Methodist Board of Missions Service Center, 7820 Reading Rd., Cincinnati, Ohio 45237.

Methodist, founded in 1958, will relocate on the campus of National College, now being run by the Woman's Division of Christian Service for undergraduate liberal arts.

Plans include a long-range expansion and building program, and a larger curriculum added to the present emphasis on the pastoral ministry.

Special ministries, for which registrations are being accepted for next fall, include Christian education, missions, music, social work, inner-city work, campus ministry, and counseling. The undergraduate school is being discontinued in June, 1964.

The new school will place primary emphasis on the three-year bachelor of divinity degree leading to the pastoral ministry. It is planned to offer also master of arts or master of religious education degrees.

Library holdings, buildings, and property of both schools will be a part of the consolidation. The co-educational National College, started as a school to train Methodist women in church work, has 243 students; Saint Paul has 193.

Dr. Don W. Holter, Saint Paul's president, explained that all candidates for degrees will have a firm theological training added to that in the chosen specialty.

The move will create a greater seminary, said Bishop Eugene M. Frank of St. Louis, one capable of furnishing the church with ministries in many vital areas. He hailed the vision and spirit of co-operation shown by the groups and individuals taking part in the merger negotiations.

Board Recommends Changes To 1964 General Conference

A new Social Creed for The Methodist Church and resolutions on race and on peace and world order are among important recommendations the Methodist Board of Christian Social Concerns will make to the 1964 General Conference.

While somewhat similar to the Social Creed and statements in the 1960 *Discipline*, the new positions taken at the board's recent annual meeting in Tampa, Fla., are viewed as stronger.

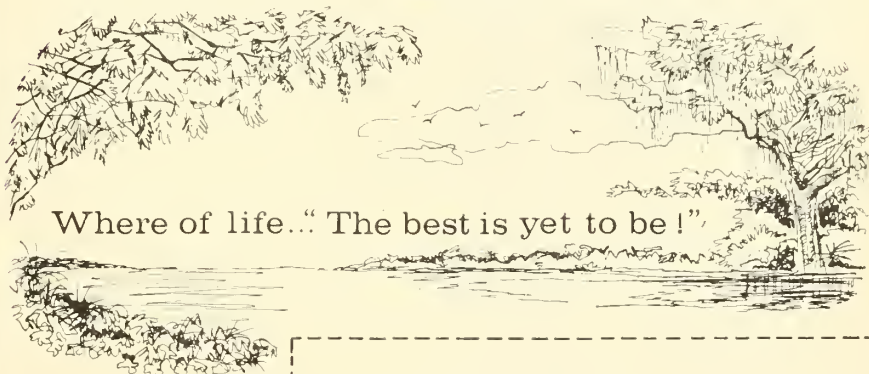
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opens April 26 in Pittsburgh, will be asked to specify (1) that church boards and agencies develop staffs and programs without regard to race, color, sex, or national origin, and that World Service funds be withheld from boards and agencies not having nondiscriminatory practices; (2) that the Division of Higher Education of the Board of Education give priority in World Service funds to schools having nondiscriminatory racial policies; and (3) that attendance or membership in local churches not be denied because of race, color, national origin, social or economic status.

The social concerns board is also asking for strengthening of responsibility and function of the Interboard Commission on the Local Church. It recommends that the *Discipline* be amended to read that official board members in the local church are expected to set a worthy example in regard to abstinence from use of alcoholic beverages and other harmful indulgences.

The board further asked for creation of a committee to set standards on certifying ministers of counseling and counseling centers.

The board adopted a Charter on Racial Policies and heard reports on steps which might be taken toward abolition of the Central Jurisdiction. The latter were prepared by the Methodist Commission on Interjurisdictional Relations and the Central Jurisdiction's Committee of Five.

Also heard was a report of the Co-ordinating Council calling for discontinuance of the board's publication *Concern*. The termination date would be set by a publication policy committee which the council asks for in proposed General Conference legislation.

Open Inner-City Outpost

A storefront church manned by a pastor who conducts no Sunday services there, and who wears a clerical collar over a workshirt, has been



Teen-agers from Fletcher Place Church and Church of the Savior help to decorate inner-city Outpost.

started near downtown Indianapolis, Ind. It is called Outpost.

The project is for those who do not feel at home in formal church surroundings, explained the Rev. V. M. Newton. Meetings center on problems such as housing, family situations, or finding jobs, and the people do most of the talking. He hopes the church will attract people from a nearby blighted area.

"God is more concerned now with bread in this area than in soul salvation," Mr. Newton declared.

The Outpost church is a venture of Fletcher Place Methodist Church, which has an extensive inner-city program including clinics, an employment bureau, a community center; and of the Church of the Savior.

Mr. Newton explains that he wears working garb because people are suspicious of a white shirt and tie. Also, he often is asked to help someone move or finds himself in situations where he will get dirty.

"If I were wearing a white shirt, they wouldn't ask me for help." The clerical collar has proved a reassuring symbol at night for anyone on the street needing aid.

Mr. Newton feels that the church can minister to but cannot solve problems of blighted areas, which he claims are up to society and business.



Participants in recent exchange program between Luther College, Decorah, Iowa, and Methodist-related Philander Smith, Negro college in Little Rock, Ark. (from left): Crawford J. Mims, acting dean of instruction of Philander, Cecil L. Horst, Suzanne Knoll, Benjamin Diggins, Mary Frances Carter, Nelson Gigstad, Etta Marie Williams, and Dr. Roosevelt D. Crockett, Philander Smith president.

OPPOSE UNION PLAN. Methodist ranks are sharply divided in Britain where a Voice of Methodism group, opposing the proposed union with the Church of England, is engaged in a verbal battle with a group called Toward Anglican-Methodist Unity. The British General Conference will vote in July on whether to continue discussion on the merger.

NEGRO CHURCHES TRANSFER. Bishops Eugene Slater of Topeka, Kans., and Matthew W. Clair, Jr., of St. Louis, Mo., have announced the transfer of seven Central Jurisdiction churches in Kansas to the Kansas Annual Conference of the South Central Jurisdiction.

FARM PRODUCTS SHIPPED. Through Heifer Project, Inc., an interdenominational organization to send livestock and seed overseas, Methodists last year gave \$65,100 plus 41 cattle, 4 bulls, 46 goats, 49 pigs, 10 sheep, 94 rabbits, 7,951 baby chicks, 50 boxes of bees, and large quantities of garden and field seeds.

DOUBLES MEMBERSHIP. The 1964 Provisional Annual Conference in Puerto Rico heard reports that Methodist work on the island has doubled in 12 years. To keep pace with this phenomenal growth, the conference has been divided into two districts, one headed by Dr. Tomas Rico Soltero and the other by the Rev. Rafael Boissen.

QUESTIONS UNITY MOVE. In spite of efforts of sincere Roman Catholic ecumenists, the major difficulty between Rome and other churches seems to be deliberately ignored, says a Greek Orthodox theologian. This is the principle of obedience to Rome as the one center of organic unity, Dr. Nicos A. Nissiotis told the recent World Council of Churches executive committee meeting, held in the Soviet Union.

METHODISTS AT UN. A series of open seminars at the United Nations and the new Church Center there has been announced for Methodists attending the New York World's Fair. The Methodist office at the UN has set May 11 to September 11 as the dates. A week of special seminars will begin April 20, just before the General Conference in Pittsburgh.

CHAPEL IN USSR. The first church of any kind to open in Moscow in recent years—an interdenominational chapel called Christ Church—was dedicated recently with United States, British, and Australian diplo-

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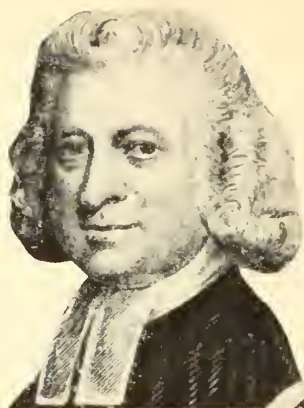
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Charles Wesley: Age emphasizes the vitality of his best hymns.

CHARLES WESLEY'S career as a verse-writer can be summed up quite simply: "When he was good, he was very, very good . . ."

And when he was bad, brother John often galloped to the rescue. Many critics believe that John, though he did not have Charles' genius for writing hymns, was a much better editor.

It is not surprising that Charles sometimes needed help in sifting and polishing. One hymn scholar, George Saintsbury, noted, "They say Charles Wesley wrote between 6,000 and 7,000 hymns—a sin of excess for which he perhaps deserved a very short sojourn in the mildest shades of purgatory, before his translation upwards for the best of them."

At his best, we are told, some of his verses came, already perfected, in a wild rush from his pen.

Dr. Frank Baker, in his *Representative Verse of Charles Wesley* (Abingdon, \$11), estimates that Charles Wesley wrote 180,000 lines—not all of them for hymns, however. That amounts to more than three times the output of Wordsworth, or 10 lines a day for nearly 50 years.

Among the enduring results is Methodism's Hymn of the Month for May, *Jesus, United by Thy Grace* (No. 419 in *The Methodist Hymnal*). Although it occupies a modest place in today's hymnal—and has been proposed, as is, for inclusion in the new one that will be considered by the General Conference—it is taken from *A Prayer for Persons Joined in Fellowship*, a long, four-part hymn that was first printed in a collection the Wesleys published in 1742.

Although this hymn is less familiar than many, it is worthy of wider use. In its understanding of the Christian fellowship is a timeless quality typical of Wesley at his best.

Charles drew inspiration throughout the Bible, and the most obvious allusion here is in stanza three, which is based on Ephesians 4:15, "... we are to grow up in every way into him who is the head, into Christ."

The Hymn of the Month committee suggests John B. Dykes' St. Agnes tune rather than his Beatitudo, which is used in the hymnal. They think the range of St. Agnes is more comfortable, and that it magnifies the text so that the singers are not distracted from the words. The tune is a familiar one that is used with several hymns, including *Happy the Home When God Is There* (No. 428).

Why do tunes have titles? R. G. McCutchan explains in *Hymn Tune Names* that even in the days of the psalmists, the melodies that were selected for the psalms were designated by names. Names were needed because melodies were passed from generation to generation but were not written into any of the choir books until the 9th century. Even in the Wesleys' time, verses usually were printed alone.

Charles Wesley complicated the tune problem. First of all, he is credited with writing a greater variety of meter than any other poet—including Horace.

Second, most of the leading musicians were connected with the Church of England and were unsympathetic to the upstart Wesleys. Furthermore, church musicians who wanted to keep their jobs did not dare associate with them.

And so the field was opened to amateurs, who took special pride in devising names. With tongue in cheek, Mr. McCutchan observes that "It has been said that frequently it was easier to write a new tune than it was to find a name for it."—CAROL MULLER

CENTURY CLUB

This month six Methodists who have had 100 or more birthdays join the TOGETHER Century Club. They are:

Mrs. Fanny Taylor, 101, Chapman, Kans.
Edward C. Zimmerman, 102, Columbus, Kans.
Mrs. Charles Jacobs, 100, Chicago, Ill.
Mrs. Mary Whitmer, 100, Fremont, Iowa.
Mrs. Belle Coover, 100, Portland, Oreg.
Mrs. Mary G. Petty, 100, Nevada, Mo.

When making nominations for the Century Club, please give nominee's name, address, birth date, and local church.

mats present. It will also be a center for discussion of Christian topics.

Announce Staff Changes

Several staff changes on TOGETHER and CHRISTIAN ADVOCATE have been announced by Dr. Ewing T. Wayland, editorial director.

F. Paige Carlin has been advanced from associate editor to the post of TOGETHER's managing editor. He succeeds Herbert E. Langendorff, who becomes press and church relations manager of the two magazines.

Grant J. Verhulst moves from the latter position to managing editor of CHRISTIAN ADVOCATE.

Newman S. Cryer, Jr., since 1960 editor of *Methodist Layman*, has joined the TOGETHER staff as an associate editor.

Panama Methodists Face Anti-U.S. Sentiments

Neither Methodist missionaries nor Panamanian pastors were injured in the recent Panama riots. The only damages to Methodist property were three broken windows in one church.

The breakage took place in the town of David where all other "North American" buildings were destroyed or severely damaged. The Methodist church was saved by the Roman Catholic bishop and several priests. Confronting a mob intent on burning the church, Bishop Thomas Albert Clavel Mendez shouted, "If you burn this building, burn the Catholic church, too. Both are houses of God."

A missionary-teacher in the 1,500-student Panamerican Institute in Panama City, largest Methodist institution in the nation, cited what he called "serious North American errors."

They include, he said, an inadequate canal treaty, refusal or inability

of the U.S. to comply with an international agreement, lack of respect by U.S. students for the flag of another country, and the concept of the Canal Zone as a legal North American community isolated from Panama.

A retort from a Canal Zone Methodist said that it seemed the missionary had accepted *in toto* all the untrue charges broadcast on the Panama radio to incite the Panamanians. Many U.S. Methodists in the Zone had generously supported missions in Panama, it was added.

New Conference in Argentina

Intensifying its world outreach, Methodism has established a new annual conference stretching north from Tierra del Fuego to encompass about one fourth of Argentina.

The Patagonia Provisional Annual Conference, voted into existence in February, was carved out of the Argentina Annual Conference. The area has about 1 million inhabitants and 27 Methodist churches.

Catholics Hear Wrong Sermon

A Roman Catholic congregation in Sheboygan, Wis., was startled on a recent Sunday to see the priest mount the pulpit, but to hear a Methodist sermon from the public-address system.

By a quirk of electronics, the radio talk from the nearby First Methodist Church came over in its entirety. The priest was cordial about the whole thing. "I couldn't ask for better competition," he said.

The Rev. T. Parry Jones, with true Methodist friendliness, said he was delighted for the opportunity to preach to the Catholics and offered Father Robert Hoeller equal time.

India Schools Have Program With Spiritual Content

Two curricula for moral and spiritual training in India's day schools were outlined at a recent meeting at Methodist-related Leonard Theological College in Jabalpur.

They are part of a five-year plan which will appear in 16 major languages in 384 volumes. The project is being supported by gifts from Indians, church agencies outside the country, and the World Council of Christian Education.

Mr. and Mrs. F. Roderick Dail, Methodist missionaries at the theological school, were active in organizing the meeting and formulating the curricula content.

Part of the plan is a broad outline for moral instruction, commended by India's government and having a personal approach. It deals with such questions as "Who am I? Where am

UPCOMING EVENTS

Of Interest to Methodists Everywhere

MAY

- 3—Children's Day and Rural Life Sunday.
- 3-10—National Family Week.
- 7—Ascension Day.
- 10—Mother's Day (Festival of the Christian Home).
- 14—Annual meeting, American Bible Society, New York, N.Y.
- 17—Pentecost (Whitsunday) and Christian Unity Sunday.
- 24—226th anniversary of John Wesley's Aldersgate experience, Aldersgate Sunday, Trinity Sunday, and Ministry Sunday.
- 30—Memorial Day.

I? What am I doing, and how? Why am I doing it?"

It is intended to bring the student toward his responsibility in helping create a society for the 20th century.

This is the first time a day-school curriculum in Christian education has been jointly prepared by the various Protestant denominations.

Methodists in the News

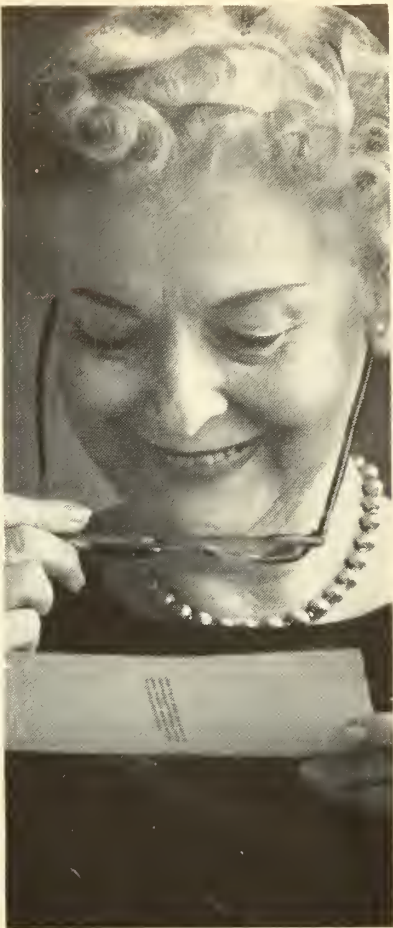
Methodist Bishop W. Vernon Middleton of Pittsburgh has been elected president of the Pennsylvania Council of Churches. He also was chosen vice-president of the Pennsylvania Temperance League recently.

Dr. John O. Gross, general secretary of the Division of Higher Education of the Methodist Board of Education, Nashville, Tenn., has announced his approaching retirement.

Dr. Howard Greenwalt, associate general secretary of the Methodist Commission on Promotion and Cultivation, has received a doctor of divinity degree from Illinois Wesleyan University, Bloomington, Ill. He recently has been content consultant for a film on South America produced by the commission.

Burton Marvin, dean of the William Allen White school of journalism, University of Kansas; Ben Hibbs, senior editor of *Reader's Digest*; and Leland D. Case, editorial consultant of The Methodist Publishing House, were given honorary degrees by Methodist-related Southwestern College, Winfield, Kans., March 2.

Dr. William F. Albright of Baltimore, Md., was named by Roman Catholic Assumption University in Windsor, Ontario, Canada, to receive its 1964 Christian Culture Award.



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Pretty Names for Ugly Sins

By ROY L. SMITH

THIS generation is only fooling itself when it gives pretty names to ugly sins.

The psychologists have provided us with a whole new vocabulary, and we think we sound scientific when we use the new titles for old outbreaks. But as a wise old rabbi has said, "There cannot be any new morality, for there is no new immorality."

The psalmist lived long before men talked about scientific law. But he was wise enough to understand the conditions under which life must be lived; and he wrote a line which will never be changed, altered, amended, or revised. "The way of the ungodly," he said, "shall perish."

The old-fashioned drunkard is known now by the rather respectable name of "alcoholic." The girl of dubious morals describes herself as "sophisticated." The woman who has never learned to control her temper is "emotionally upset," and the man who has not come to terms with God is "maladjusted."

Even the church is guilty of confusing itself. There was a time when we talked very frankly about conversion, and preachers aimed at bringing about a state of "conviction of sin" on the part of their hearers. Sins were condemned as though they were sins.

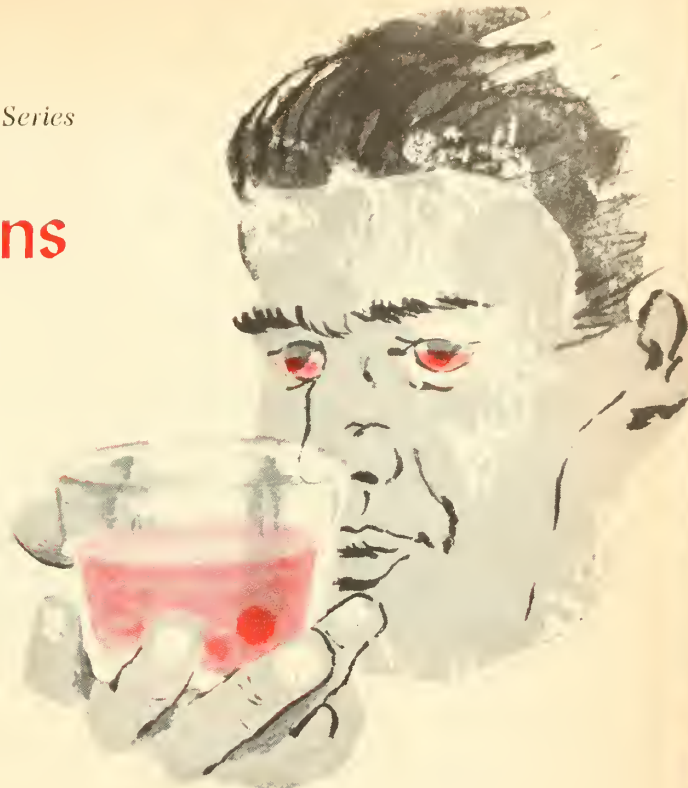
The wicked man is one who has never learned to adjust to life. He is a rebel against law, against the divine order of the universe, against the moral authority under which we all have to live.

To live by faith is the commonsense way of living. It is because the rebel against the law of God has defied his own conscience that he is hounded by remorse.

There is a dire need for this generation to face the facts concerning itself. There is all too much at stake for us to fool ourselves on the subject of sin. Even the psychiatrists are agreed that they have thousands of patients on their couches who ought to be on their knees facing the facts. They are encouraging us to "drain our minds," when we ought to be "confessing our sins."

Homes are being wrecked and children are being half orphaned by men who have "suffered a spasm of readolescence" in company with a woman not their wife. The sex exhibitionist (for pay) describes herself as an "exotic dancer," and shamelessness is purveyed for those who boast that they are "not prudes."

In the worldwide contest with communism, this free and easy world is in dire need of a new



moral sense which is not afraid to draw stern distinctions between right and wrong. An indulgent civilization has no chance in competition with a disciplined order.

There is a profound need in our generation for courageous condemnation of sin, which includes an application of honest names to shabby behavior. But even more than plain preaching, there is a crying need that each one of us shall face the truth about himself.

The person who ignores and defies laws will ultimately find himself in trouble with the law. Because one is not caught and does not suffer immediately does not mean that he has escaped.

As with the legal aspects of human society, so with the emotional and spiritual. Day after day scientists are making it more and more plain that there are no trifles, and nothing we say or do is without consequences. The psychologists are positive in declaring that random thoughts and fleeting desires affect physical life.

Wickedness is any act, thought, or desire that defies the moral order of the universe. No matter how virtuous we may believe it to be, if it runs counter to God's law we break ourselves on that law when we commit the evil deed.

Once we have learned the fundamental spiritual laws, we are in a position to govern our spiritual life and to direct properly our physical living. Peace, poise, hope, courage, and that inner sense of the Divine come within the reach of every soul. The triumphant life is not the result of accident, but of attitude.

With this Little Lesson in Spiritual Efficiency Number 750, we conclude the series begun in the CHRISTIAN ADVOCATE August 13, 1942, and continued in TOGETHER. Little Lessons were written by Dr. Roy L. Smith, former ADVOCATE editor, who died in April, 1963.—EDITORS



After 25 Years of Union...

IT WAS 8:59 p.m. on May 10, 1939, when the stirring announcement came in a packed auditorium at Kansas City: "No one stands in opposition . . ." the chairman's voice rang out. "The Declaration of Union has been adopted! The Methodist Church now is one! Long live The Methodist Church!"

None among the 14,000 in the audience, including some 900 conference delegates and 55 bishops, had been present 95 years before when the great church separated, north and south; nor 109 years before when the third party in reunification, the Methodist Protestant Church, withdrew protesting lack of lay representation. But numbers of years hardly indicate the long, tedious, sometimes bitter road Methodism had to travel to reach accord at Kansas City in 1939.

The split in 1844 was one of the most dramatic in Protestant history. The inciting issue was slavery, the same which pushed the nation into a bloody war 17 years later. A Georgia bishop, who owned slaves through inheritance (but personally did not condone slavery), was directed by the conference to free his slaves or else refrain from exercising the authority of his office. It was illegal in Georgia for a slave-owner to free his slaves, so the inevitable impasse ended with the drawing up of a Plan of Separation. Thus began the Methodist Episcopal Church, South.

For nearly a century, the two great churches would remain separate. But sentiment for reunification became apparent as early as 1872, when the northern body appointed fraternal delegates to South's 1874 General Conference. In 1876, the South responded in kind, and it appeared that reunification might be accomplished as early as 1925. At that time, however, a

plan of union approved by the northern church failed to get the required support in the South.

No member of the Uniting Conference of 1939 could have foreseen the world-shaking events that soon demanded the reunited church's full resources. Radical social, economic, and scientific upheavals would shake the foundations of civilization and test the world's great religious and political institutions.

Reunited, The Methodist Church found itself with 8 million members in 1939. Some predicted Methodism would have 25 million members within 50 years, but after 25 years total membership is less than 11 million, and the church's growth has fallen short of the great increase in population.

With reunion in 1939, the three Methodist bodies began correlating their various boards and agencies. For example, the far-flung missionary work of the

three churches was put under one Board of Missions, which had hardly come into existence when World War II broke out. Neither General Conference nor the Council of Bishops was in session, but the board acted instantly, relaying orders and money to missionaries in danger areas all over the world.

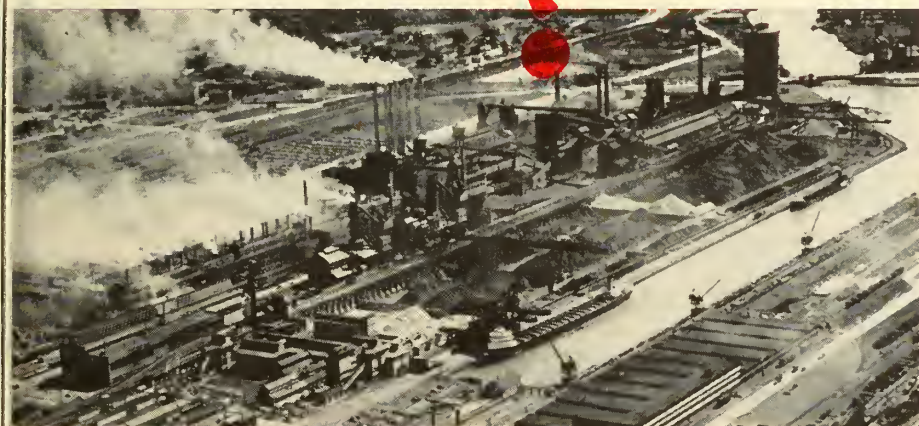
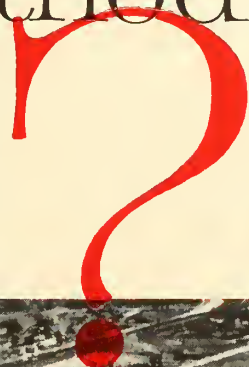
Standing as one church through the dark years of war, Methodism entered the atomic age to face problems hardly less challenging. A church with traditional social concerns far beyond the pulpit and sanctuary is vitally concerned with the welfare of people whose lives are affected by changing mores, by inner-city decay, urban-suburban growth, civil rights, automation; it must become more involved with increasing numbers of senior citizens, with world peace, and with the oldest of all its social concerns—temperance. A missionary church from the beginning, it began to rethink its mission program after World War II, as new nations arose to demand political and economic freedom. Now it faces radical readjustments as the cry for autonomy is heard from more Methodists in overseas lands once primary mission fields.

As The Methodist Church looks back on perhaps the most momentous quarter century of its history, it can be thankful that many devout and wise churchmen were on hand in 1939 to perfect a Plan of Union. Theirs was a common heritage, after all, and their common origin was in the organization of the Methodist Episcopal Church in 1784, when the nation was very young. Together or apart, Methodists have ever held to a common belief, spirit, and purpose, and reunion was accomplished without missing a single step in the forward march of Methodism.



MIDMONTH POWWOW

What's Ahead for Methodism



What's Ahead for Methodism . . .

In the City?

By *RICHARD W. CAIN*, Superintendent
Los Angeles District, The Methodist Church

JUST AS John Wesley saw a need as 18th-century England entered the industrial revolution, so The Methodist Church today is called to meet the unprecedented demands of the fast-changing big city.

The giant metropolis has been something of an enigma to the church. Its unanticipated growth caught many leaders unaware. And there has been a reluctance to

change procedures and services.

Fortunately, the same characteristics that served Methodism well in previous challenges now are being tooled for work in the city. This adaptation is spurred by awareness that the rural, small-town syndrome of life is over.

The Methodist Church can and will succeed in the city. No other Protestant denomination is so well

endowed by its heritage, government, and experience to serve the metropolis. Our combination of authority and freedom, ministerial itinerancy, connectional structure, program co-ordination, and incarnational theology all are particularly suited to the city. The ability to deploy personnel and financial resources are among the keys to effectiveness.

In girding to serve the estimated 60 percent of Americans living in metropolitan areas, we must accept a new philosophy that includes these points:

1. *The city is an instrument of God.* As such, it is to be used in the total purposes for man. Inherently, it is neither good nor bad. It is to be welcomed and enjoyed, not feared or ignored.

2. *The church must understand and love the city.* We must not let rural nostalgia and small-town memories cause us to view the city as a place of temporary sojourn from which we soon hope to retreat. Instead, the church—institutions and people—must study and master the city with missionary vigor.

3. *The church is called to minister to all in the city.* As an instrument of God in assisting people, the church must immerse itself in city life.

4. *Radical changes are needed to serve the city.* The new city church will be vastly different from the settled neighborhood church of the present and past. Methodism, because of its size and background, tends to lock programs and procedures into form. But the very matrix of this—the restless desire to serve—demands constant reexamination and change.

To be an effective city church, we must draw heavily on our connectionalism. The district structure can help us. A city district should include churches within the inner city, the intermediate ring, and the suburban belt. By developing district consciousness, it can bring strength to bear upon specified problems.

For example, one church struggling in the inner city needed renovation. With hired labor, the cost would have been prohibitive.

But Methodist men from all over the district pitched in, and the

church now has a new lease on life.

The itinerant clergy needs to be matched by a mobile laity. Learning from an experiment in Kansas City [see *Missionaries to the Inner City*, July, 1963, page 50], one district is recruiting members from strong churches to give time, talent, and money as actual members for a year in churches needing help.

A district committee matches needs and applicants. In this way, it provides a pool of teachers, administrators, counselors, singers, youth workers, Woman's Society officers, and financial representatives to meet whatever need arises at any place. And it allows for swift deployment of skilled personnel.

Let's look at another problem. Many city churches have been overwhelmed by a sudden influx of restless youths. Except in the rare cases where adequate staff and facilities are available, this usually results in rapid deterioration of Christian witness and a failure to reach those youths for Christ.

A disciplined district connectionalism would staff such a situation with capable persons from other district churches to win the youths, who will turn away when a church is incapable of helping them. This highlights the fact that, in all our urban areas, swift change and answering immediate need must be the order of the day.

Rapid transit systems and free-ways enable us to move conveniently about in a city. Therefore, it is not necessary for each city church to try to maintain every aspect of service and life. Instead, each can specialize in functions best suited to its personnel and facilities.

For example, it is folly for every city church to maintain a total Christian educational program. Centralized church schools with better facilities and staffs can enable us more adequately to teach. Most of the youth and children will not be in one church very long. Accordingly, it would be better to use a portion of the money currently being spent for minimal educational services to provide transportation to central locations. Our strategy should be specialization by local churches in every aspect of work for the whole city's benefit.

At the same time, each church must feel responsibility for the whole district. First, of course, there must be clear strategy and adequate planning by the annual conference.

For its big city work, American Methodism especially needs a sense of parish. Up to now, local churches have tended to feel responsibility only for those persons who attend of their own volition. In the metropolis, there must be a sense of responsibility for every person within the geographical area of the local church—including persons who have had no affiliation with the institution. Program, outreach, and service must be taken also to those who cannot or will not come to the church. And Christian witness, recruitment, and service must be extended to all sections of the city.

Funds will have to be distributed to prove facilities for vast areas now devoid of adequate buildings and trained persons. This means that many local churches which have thought only of themselves will have to assume parish and connectional responsibilities. A strong parish sense is the best guarantee that a congregation will not become parochial in life, scope, or service.

Another consideration is that it is unrealistic to expect one minister to direct the multiplicity of activities needed in one city parish. We must utilize each minister's special talents for specific duties.

The Methodist city parish of the future may embrace several square miles. It may have six preaching points, an institutional service point, and eight parsonages. It may include a number of congregations, and offer Sunday church-worship services, home-worship services in apartment complexes, and vocational gatherings during the week.

The mobility of parishioners as well as the diverse program will require a greater versatility of organizational and program structures than currently is permitted in Methodism. Our present disciplinary guidelines are geared to heterogeneous neighborhood congregations, not city parishes.

While each church still must have an official governing body re-



lated to the denomination structure, local administrative agencies (official board, committees) must be replaced by a more functional, task-centered instrument.

Loyalty increasingly will be based in the church's mission, rather than in the physical building, the minister, or the once-stable congregation. Obviously, the greater sense of identification with the entire ministry of the people of God also will bring increased appreciation for the ordained ministry as a means of unity and as a guide for achieving our mission.

Methodism grew out of the need to extend the church's mission. With a sound theology, a functional episcopacy, a trained and alert ministry, and a loyal and sensitive laity, The Methodist Church welcomed the changes of previous eras and strove mightily to achieve the Kingdom. Now the scene changes, but the goal is the same and the results under God will be the same. In the city, Methodism can and will serve men in the name and spirit of the Savior, Jesus Christ.

In the Suburbs?

By ROBERT A. RAINES, Pastor
First Methodist Church, Germantown, Philadelphia, Pa.

THE SUBURBAN church is under attack. Its critics charge that it is a homogenized congregation of people who have fled the miseries of the city to huddle together in a shallow suburban conformity. They contend that the direction of the suburban church's mind-set is found in the chorus of Dixie—"look away, look away, look away" from the troubles and needs of the city.

As one who served a suburban church for seven years, I believe the charge is justified—not because suburban congregations are any less concerned to be faithful Christians but because the suburban location makes, in Gibson Winter's phrase, a poor "platform of mission" to the city. It is exceedingly difficult, psychologically and actually, for a suburban congregation to become significantly involved in meeting the human needs of its metropolitan area.

I came to feel so convinced of this that 2½ years ago I left a suburban church to go to an urban church whose "platform of mission" is better. An urban church finds itself located right in the middle of a mission field. Human need is always at the back door.

But the suburban church is separated from areas of greatest human need. Even when the will to become involved in the city's need emerges, finding the way is difficult. The hardest place for a community of Jesus Christ to be created and grow in depth of life together and power of mission in the world is the suburban church. A club can be created there and prosper mightily, but a church—a servant people sent to be agents of reconciliation in a society of men separated by religion, nationality, race, culture, and politics—this is something utterly different. What can concerned clergy and laymen in suburban congregations do?

The first task of the suburban

congregation is to understand its mission to serve the disinherited. In his parable of the last judgment (Matthew 25:31) in which the nations (note the corporate dimension of the judgment) will be separated as sheep and goats, Jesus says the judgment is made on the basis of one question: did you or did you not serve the least of these—the hungry, the thirsty, the naked, the stranger (i.e., anyone different ethnically, racially, socially), the sick, the prisoner?

Let's not give ourselves false comfort by saying how much we give to missions abroad, how many missionaries we support, and so on. Supporting the world mission of the church is, of course, a significant and indispensable part of our responsibility as Christians. And yet, the people of my own congregation were shocked to discover that there are more Puerto Ricans in our city of Philadelphia than on the island of Vieques, Puerto Rico, where we support a missionary. Only when we are on mission in Philadelphia is there integrity in our mission to Vieques.

But when a suburban congregation recognizes its own metropolitan area as a primary mission field, how does it find ways and means of reaching into needy areas?

A few laymen of a suburban Cleveland church began some years ago to serve the people of an inner-city church in various ways—leading a Scout troop, tutoring youngsters, helping in maintenance of church buildings. Out of this tiny sharing of life by suburban and inner-city congregations grew a Bible-study group. And out of this group came "The Outpost," an interdenominational meeting ground for the needs of the inner city and the resources of the suburbs. Suburban laymen are being trained there for specific ministries in the inner city parishes.

Here is the church, outside the barriers of denomination and one-class congregations, grappling with the need of the urban disinherited. This ecumenical, interracial form is, in my judgment, the form of God's future for us in the city. We are finding on the urban mission, as on the foreign-mission field many years before, that denominational redundancy, competition, and overlapping is a luxury.

A highly significant dimension of the suburban congregation's task is equipping its laymen for their workday witness. A businessman, for example, may be able to do much more for the cause of racial justice through his job than through his church. Laymen who are trained in the Gospel's imperatives for servanthood in vocation could comprise a veritable army of Christian reconcilers in the metropolis. Study groups and prayer groups in the setting of the church, in the homes of its people, and ultimately in their offices and plants can be cases of Christian community in the desert of modern life.

The second task of the suburban congregation is to understand its mission to reach the disenchanted.

The disenchanted are those who have become disillusioned with the church—the church that talks about brotherhood, for example, while consistently operating a one-class congregation and putting up quite a fuss when "strangers" visit. "I was a stranger, and you welcomed me"—what an unmistakable directive from our Lord to the suburban and urban churches of our day!

The disenchanted also are those in increasing numbers who reject what they suppose to be the Christian faith because of its alleged obsolete doctrines and language. As one intelligent and concerned young Christian wrote, "There have been many times when I would begin to understand in mind and heart the significance of a cross and a victory over death, but those times have been few . . . Jesus Christ sank into the depths of a shadowy and sometimes embarrassing enigma. The traditional language of the faith seemed antique and more hindrance than help. The words just didn't fit the shape of my mouth."

Now, praise be to God, a great

many of the disenchanted live in the suburbs! The suburban church has special opportunity and responsibility to reach them. How? One congregation held a public rally in its building at the time of the Birmingham racial explosion last May. People came to the meeting across geographical, religious, and racial barriers because they were concerned about that issue.

One man, an avowed atheist, said to the minister of that church some days later, "What was your church doing having that public meeting about Birmingham?" If that man—and many others—is ever to be reached by the church, it will be because he discovers the church is relevant to modern society and is concerned about people—not simply about getting more members and pledges. Several people who came to that church for the first time to attend that meeting now are members.

But what of those disenchanted

because the traditional words of the church no longer fit the shape of their mouths? For increasing numbers of intelligent and well-educated laymen, such words as grace, salvation, wrath, atonement, redemption, and sanctification are either devoid of meaning or barriers to the realities they seek to express. The vast sale of Anglican Bishop John A. T. Robinson's *Honest to God*, a book which questions traditional formulations of the faith and explores new possibilities, underscores the need many Christians feel to forge a new shape of the Gospel which is both grounded in the Bible and fashioned in the language of today's world. How can we help these disenchanted? Better preaching is surely indispensable. But something more is needed. There must be serious study of a sort rarely to be found in the adult church-school classes. Laymen who want to know will have to learn. A suburban church needs to become a veritable

seminary of studying, discussing, growing Christians. The suburban church has an excellent opportunity to engage the disenchanted within its own congregations, as well as those outside of it, in hammering at an understanding of the Gospel for today's world.

Only a congregation being reborn into a new depth of life together will be able to initiate and sustain significant new ventures of mission to the disinherited and disenchanted. Genuine renewal is both inner and outer. Outer mission without inner renewal becomes social service. Inner renewal without resurgent mission in the metropolitan world is empty piety. The anguish of suburban and urban Christians alike, as we face our failures, is perhaps a sign of the grace of repentance, which is the indispensable prelude to new life in the church and new mission in the world. God calls you to be an agent of rebirth in your church!



What's Ahead for Methodism . . .

In Town & Country?

By EARL D. C. BREWER, Professor of Sociology and Religion
Candler School of Theology, Atlanta, Ga.

METHODISM has suffered grave losses in today's rural-to-urban movement, and a bleaker, weaker future in town and country is ahead unless present attitudes, policies, and programs are changed. To fail to face the unpleasant facts, in the naïve hope that they will go away, is to guarantee that the pres-

ent drift downward will continue.

The crises in agriculture and small-town life emerge largely out of accommodation to our fast-moving, industrial economy. Rural America's population has declined from 94.9 percent of the U.S. total in 1790 to 30.1 percent in 1960. What complicates this shift is that,

even in today's rural communities, a majority of employed persons have nonfarm jobs. With the average farmer's income far below that of other businesses and professions, and with the number of farms decreasing as the average farm size increases, only 15 percent of present farm young people can expect decent employment on the farms of tomorrow.

Rural America is in ferment. There are vast pockets of poverty among low-income and subsistence farmers, along with the out-migration of youth, the rootlessness and wretchedness of migratory farm labor, ghost towns, and the loss of natural resources and political power.

Churches caught in these fast-changing situations also are in ferment. One crisis facing Methodism is in terms of parish organization. The majority of Methodist pastoral charges have too few members to provide challenging work loads and decent salaries for fully trained pastors.

Two thirds of these charges had fewer than 400 members in 1962 and paid less than \$5,000 to the pastor. There were more pastoral charges with under 100 members

than with 1,000 or more members. It required more than 12,000 pastors (about half the number serving churches) in the smallest parishes to serve the same number of members as some 2,000 pastors (plus some associates) served in the largest charges. A third of all charges have supply pastors.

The only way to give these churches adequate pastoral leadership is to group them with nearby larger churches as a parish. Of all social, political, and economic organizations in rural areas, the church seems to have been the major exception to a trend toward consolidation.

This critical problem is at least beginning to be faced. In the 1950s, for example, Methodism was creating new pastoral charges at a rate greater than its growth in membership. A change in policy has resulted in a decline in the number of charges from 24,610 in 1961 to 24,076 in 1963.

Few persons realize how many very small Methodist churches there are. In many conferences, the majority of churches has fewer than 200 or 300 members, and attendance averages less than 50 at the main worship service.

Methodism's crisis in town and country has been deepened by the blindness of Methodist leadership. Whether in the delegations to General Conference, in the Council of Bishops, or in the general boards, this leadership has been too greatly influenced by the contemporary, stereotypical conception of the standard, successful Methodist parish. In this, middle-class Methodists support a modern church plant, program, pastor, and staff. The pride of Methodism today is not in its circuits but in its cathedrals, not in its multiple-church parishes with circuit riders but in its single-church parishes with multiple staffs.

Yet sometimes our very strength blinds us to our weakness. In many areas today, it is impossible to continue this stereotypical pattern of parish organization: areas of declining population, isolated pockets of people, rural villages and open country, ethnic groups, people on the move, uprooted rural dwellers in inner-city slums, and others.

Today's situation may be com-

pared to that in England under which the Methodist movement was born. There the stereotype of a successful Christian parish was that of the Church of England. But the early days of the Industrial Revolution created conditions which this frozen stereotype was powerless to deal with. After John Wesley's heart was "strangely warmed," he was forced into the homes, fields, and streets to minister to people caught in the new circumstances. Are we so bound by the single-church parish concept today that we no longer can provide dynamic leadership and discipline in any other type of Christian group?

METHODISM has massive involvement in rural America. More than half our churches are in town and country areas, and a 1963 study revealed that 58.1 percent of the churches are served on circuits.

Yet few delegates to General Conference, where church-wide policy is made, are laymen or pastors from circuits, and only a small proportion is from town and country areas. While fewer than 10 percent of the pastoral charges have 1,000 or more members, more than half of General Conference delegates come from these large charges. The picture is similar for the members and staffs of the general boards. Is it so surprising, then, that Methodism has had little farsighted policy formation and strategy development for its rural crisis?

Nevertheless, there are signs, though faint, of a turning, of renewal and revival. Although Methodist leadership will have to cast off the comfortable cloak of middle-class complacency, the conviction is strong that the town and country church's future, under God, could be bright instead of dark during the 1964-68 quadrennium.

The 1964 General Conference, we can hope, will reset the course from downward drift to upward steering. For example:

1. General Conference could authorize annual conferences to set minimum standards for pastoral charges in terms of members, number of churches, geographic distances, and so on. Failure to meet

these requirements for an effective ministry will signal the need for change.

2. To help supply fully trained ministers vitally needed in rural areas, General Conference could authorize annual conferences to place theological students on the minimum salary or a scholarship plan during their seminary education, provided they agree to serve rural churches for a specified number of years.

3. The organizational and operational structure of small churches should be simplified. There is no reason why a multiple-church parish should not have a circuit-wide official board, commissions, and so on.

4. The Interboard Commission on the Local Church, or a similar agency, should be directed to provide guidance and literature for circuit churches.

5. Specialized approaches should be authorized and encouraged for specific areas of need, such as Appalachia and the Great Plains.

6. An existing agency, or a new one, should be charged with channeling the resources of Methodism to cope with changes in rural areas.

In addition, and closer to the local level, bishops and cabinets should begin arranging churches and charges in town and country to meet two criteria: (1) placing each church and member under a fully trained, ordained pastor, and (2) providing each pastor with a full work load and a decent salary.

District superintendents, pastors, and local leaders should see that each church claims some responsibility for all nonchurch people in an area, reaching at least halfway to the nearest Methodist churches in all directions. Think what this could mean!

Above all, a new spirit is essential if Methodism is to be fruitful in its basic mission to town and country America. Church leadership at all levels should not rest until Methodists in rural churches have equal access to Christian opportunities and programs.

Because the religious poverty of rural America often is even more serious than economic poverty, we Methodists have an obligation to declare "unconditional war" on it.

*Both born out of the Wesleyan tradition,
Methodist and Evangelical United Brethren Churches share
a common heritage—and a promising future.*

Our **EUB** Cousins

By *FREDERICK E. MASER*

Pastor, St. George's Methodist Church, Philadelphia, Pa.

EIGHTEEN years ago, in November, 1946, members of the newly formed Evangelical United Brethren Church were congratulating themselves on the unification of their two former churches. Then, on "Ecumenical Night" at the new denomination's first General Conference in Johnstown, Pa., the late Methodist Bishop G. Bromley Oxnam addressed the delegates on *The United Fellowship*.

After warmly greeting the new church and expressing felicitations for the new union, Bishop Oxnam said, "At some future time it is hoped that all churches of the Wesleyan tradition may be one." His straightforward statement made so profound an impression that it was recorded in the conference *Journal*.

Two years later, the 1948 General Conference of The Methodist

Church named a Commission on Church Union with the primary purpose of investigating the possibility of Methodist union with the Protestant Episcopal Church. Those discussions yielded little, but, during the next few years, members of the Methodist commission began speaking informally with leaders of the Evangelical United Brethren.

In its report to the 1956 General Conference, the commission observed:

"Historically, doctrinally, and organically, the Evangelical United Brethren Church and The Methodist Church are very similar. These co-operative bonds have continued through many channels. [It is hoped,] that, in the not too distant future, negotiations may move in the direction of the union of these

two kindred branches of Methodism."

The hope of union, which Bishop Oxnam had expressed, was beginning to take form.

In 1960, Bishop Frederick W. Newell, who had replaced Bishop Oxnam as chairman of the Methodist commission, was able to tell the General Conference, "The drafting of a plan for organic union of the EUB Church and The Methodist Church may be completed in two years."

The bishop was slightly more optimistic than events have warranted. But the fact is, commissions of our two churches now have drafted a Plan of Union which will be presented to the Methodist General Conference this year and to the EUB General Conference in 1966. If passed by these two legis-

At Methodism's historic Christmas Conference of 1784, EUB founder William Otterbein (black robe and clerical bands) took part in the ordination of Francis Ashbury.



Chairmen of commissions negotiating church union: Bishops Reuben H. Mueller, EUB (left), and Glenn R. Phillips, Methodist.



lative bodies, it may be voted upon by both denominations in time to establish a new church in 1968.

The most remarkable thing about this development is that it has not happened sooner. As the 1956 commission report said, the two churches—historically, doctrinally, and organically—are very similar. EUB Bishop Reuben H. Mueller, the new president of the National Council of Churches of Christ in the USA, has put it plainly: "Had Bishop Asbury been able to provide German-speaking preachers and the funds to support them, we [the EUBs] would have been Methodists from the start."

Much as we Methodists revere Francis Asbury as the chief architect of our church in colonial America, we cannot deny this failure, or inability, or refusal, to make Methodism more than a one-language church. He had ample opportunities to do so; his relationships with the founders of what is now the EUB denomination were close and mutually respectful. One of them, Philip William Otterbein, was among the men who laid hands on Asbury's head in his ordination as a Methodist bishop in 1784.

But Otterbein and the other EUB founders were all of German descent, and Asbury, a thoroughgoing Englishman all his life, refused to accept the German language for Methodist worship. The result was the organization of separate societies and eventually the founding of separate churches for the German and English-speaking people.

The Evangelical United Brethren Church, born at Johnstown in 1946, represents the unification of two distinct groups which had their origins in these German-speaking societies: the Church of the United Brethren in Christ and the Evangelical Church.

Just as the history of the Methodist Church is bound up in the personal lives of John and Charles Wesley, Thomas Webb, George Whitefield, and Francis Asbury, so the early history of the United Brethren in Christ is essentially the story of forceful and inspired leaders—William Otterbein, Martin Boehm, and Christian Newcomer.

Like Asbury, Otterbein was born a European, came to America as a

EUB

Statistics at a Glance

FOR METHODISTS unfamiliar with the Evangelical United Brethren, here are facts about them and their work in the U.S., Canada, and overseas:

Membership—In early 1964, there were 747,942 EUBs in 38 states and the District of Columbia; 13,812 in 5 Canadian provinces; 42,358 overseas.

More than one fourth of all U.S. members live in Pennsylvania; another fourth in Ohio and Indiana. Other states with more than 20,000 members are Illinois, Kansas, West Virginia, Wisconsin, Virginia, Michigan, and Iowa. Members are fewest in the South, New England, and Far West. The church has 4,331 congregations in 34 annual conferences in the U.S. and Canada, grouped into 7 episcopal areas. It has few Negro members, no Negro ministers.

Missions—About 150 foreign missionaries work in Sierra Leone, Nigeria, Brazil, Ecuador, Hong Kong, Indonesia, Japan, the Philippines, and Puerto Rico. About 160 mission workers serve home-mission projects in Florida, Kentucky, and New Mexico, including 2 hospitals, 2 high schools, 10 elementary schools, and 35 churches.

Institutions—Seven EUB-related colleges have a combined enrollment of 5,761. They range in size from Otterbein College, Westerville, Ohio, with 1,091 students to Shenandoah College, Winchester, Va., with 458 students.

Two seminaries train EUB ministers: United Theological Seminary, Dayton, Ohio, enrolling 175, and Evangelical Theological Seminary, Naperville, Ill., with 123 students. The Theological Seminary at Reutlingen, Germany, has 25 fulltime students.

There are 10 homes for the aging and children in the U.S., serving 784 elderly persons, 196 children.

Beneficences—Most recent statistics show EUB members in the U.S. and Canada gave \$50,818,912—\$68.12 per capita—for all causes. (This compares with \$57.27 per capita for The Methodist Church.)

Headquarters—A recently built administrative office building in Dayton, Ohio, is headquarters for most EUB agencies. Some publishing enterprises, including the new family magazine, *Church and Home*, have headquarters in Harrisburg, Pa.

missionary, and never returned to his homeland. Born June 3, 1726, of pious parents in Nassau, Germany, he was thoroughly trained for the ministry. A student of Latin, Greek, and Hebrew, as well as theology and philosophy, he was greatly influenced by the Pietists who taught that the heart of religion is a life committed to God rather than assent to a creed. He was ordained in 1749 and became a pastor of the German Reformed Church at Ochersdorf. He was a powerful, forthright preacher, disturbing to his listeners. Probably his congregation was not displeased when he answered a call to go to the American mission fields.

His mother in her regretful but approving words of farewell reminds Methodists of Susanna Wesley. "Go, my son," she said, "the Lord bless thee, and with much grace direct thy steps. On earth I may not see thy face again; but go." (Susanna Wesley, when asked by her sons for permission to go to Georgia as missionaries, said, "Had I 20 sons, I should rejoice that they

all were so employed though I should never see them more.")

Otterbein arrived in America July 27, 1752, and his first charge was a German Reformed Church in Lancaster, Pa. Here he discovered that courageous preaching was not enough. After preaching a fervent sermon on repentance one day, he was met at the close of the service by a man, convicted of sin, who wanted advice on what to do. Otterbein shook his head. "My friend," he said sadly, "advice is scarce with me today."

He turned about, walked into his study, and locked the door, determined not to enter the pulpit again until he could preach with a new sense of power from God. He gave himself to prayer and renewed study of the Bible. Out of his effort grew his formulation of the evangelical emphasis on personal forgiveness, assurance, and renewal through Christ. Armed with these truths he began to preach with greater understanding, insight, and power.

Moving from Lancaster to Tulpe-

hoeken in 1758, he began systematic visitation of his people and the custom of preaching weekday evenings to Germans in other places besides his own community. Week after week he went to nearby towns proclaiming his evangelical doctrines. It was in this way that he met another who was to be an EUB founder, Martin Boehm.

Boehm, a native of Lancaster County and a year older than Otterbein, was of Swiss extraction and a staunch Mennonite. (One of his eight sons, Henry, was to become a Methodist minister, a friend and traveling companion of Asbury.)

According to a custom of the Pennsylvania Mennonites of the time, Martin Boehm was chosen by lot to be a preacher in 1756. His shyness and his lack of ability as a speaker gave him a sense of failure. Yet, it drove him to heart-searching prayer and deeper study of the Bible. Out of his agonizing experience, he learned the meaning of salvation, of God's love and forgiveness, and the possibility of renewal through Christ. He began to preach



Old and new: Two historic EUB churches are Albright Memorial in Kleinfeltersville, Pa. (far left), and Old Otterbein, in Baltimore, Md. (center left). One of the denomination's strikingly new church buildings is Peace Church in Green Bay, Wis. Administrative offices are in the Dayton, Ohio, headquarters (below).



these truths simply but with impressive power.

Like Otterbein, Boehm preached in many surrounding German communities, and in 1767 he announced a meeting at Issac Long's barn in Lancaster County. While he was preaching, Otterbein entered.

Boehm was a small man with a long beard, not too well educated, plain spoken, but empowered by biblical truth. Otterbein, by contrast, was tall, forthright in address, supremely well educated and dignified in appearance. As he listened, Otterbein realized that Boehm was preaching the truths which had laid hold of his own heart. When the service ended, he made his way to Boehm, clasped him in his powerful arms and said, "Wir sind Brüder!" ("We are brothers!")

No immediately tangible results came of the meeting, but their associations were frequent, and their evangelistic efforts continued to gain converts. Together they conducted "big meetings," and even without formal organization, they and their preachers met informally for fellowship and mutual encouragement. Their association with each other was very little closer, however, than with the Methodist societies which were springing up. Methodist preachers often preached to the Otterbein-Boehm followers, and many of the "United Brethren" (as they were beginning to call themselves) preached for the Methodists.

While the Brethren societies were formed earlier than those of the Methodists, the Methodists were first to become a separate church. In 1784 at the Christmas Conference in Lovely Lane Chapel, Baltimore, they organized the Methodist Episcopal Church in America and elected Asbury a bishop.

It was not until 1789 that the United Brethren of Otterbein and Boehm held their first formal conference—five preachers and the two leaders. Seven others could not be present. By 1791 attendance had grown to nine, and in 1800 at Frederick Kemp's place in Frederick County, Md., they organized under the name "The United Brethren in Christ." Fourteen preachers were present; 17 absent. They elected Otterbein and Boehm as

Methodist- EUB Merger?

It's Happened Already!



Bishop Ralph T. Alton (left) and Pastor Marvin Baker greet members of the newly merged Marion, Wis., church.

WHILE Methodist and Evangelical United Brethren leaders have been working to perfect a plan of union for bringing the two denominations together, individual congregations of the two churches have gone even further.

Local churches in several states already have come together voluntarily in several types of co-operative relationships. Some have made "yoked field" agreements in which two separate congregations retain their denominational identities but share the ministry of one pastor. Others, working through "group ministries," continue to support two or more pastors but work closely in planning common programs.

Others have made their union complete, merging congregations, moving into the most adequate of the church buildings, providing the best parsonage for the minister, and selling buildings no longer in use.

A merger was accomplished in 1962 by the Methodist and EUB churches in Avilla, Ind., and the Methodist church of Swan, Ind. The congregations voted 149 to 29 to merge under the new name, Calvary Methodist Church.

The 700-member Wesley Methodist Church of Pawtucket, R.I., was created late in 1963 in another three-way merger of two former Methodist churches, First and Thomson, with St. John's EUB.

Similar mergers have been consummated by churches of the two denominations in several states.

In one of the more recent cases, the Methodists and EUBs of

Marion, Wis., chalked up a first by naming their newly merged congregation the "First United Methodist Church." The word "First" in the title refers not just to the town of Marion but to the entire nation, since "United Methodist" is the name proposed for the overall union of Methodists and EUBs.

The United Methodists of Marion, numbering 228, occupy what was formerly the EUB church; and their Methodist pastor, the Rev. Marvin Baker, and his family, have moved into the former EUB parsonage. No member of either church left the membership because of the merger. The two congregations had co-operated in a yoked-field arrangement from June until the union was complete in mid-December last year.

A need for more space to house growing church-school classes triggered the merger of Methodist and EUB churches at Nevada, Iowa, early this year. The two congregations, contemplating their space problems, agreed that two building programs would be unnecessary if their churches, just two blocks apart, became one.

Gradual integration of the two programs began with joint meetings of youth groups and women's societies, then dual services each Sunday morning with the ministers trading pulpits at the early worship. Separate budgets will be maintained until early in 1965, but plans are being made for a wing to be added to the former Methodist property. —PAIGE CARLIN

superintendents, or bishops. In 1821 the name was changed to the Church of the United Brethren in Christ.

Throughout this early period, friendly relations continued between the United Brethren and the Methodists. In 1812 an agreement had been worked out that meeting-houses of each denomination were opened to the use of the other when not in use by themselves. Members of each church were admitted to class meetings, prayer meetings, and love feasts of the other, and outsiders frequently referred to the United Brethren as "German Methodists."

Like the United Brethren, the Evangelical Church, the other root of today's EUB church, began among German-speaking people in Pennsylvania. Its founder, Jacob Albright, born near Pottstown, Pa., in 1759, was of Lutheran background. At 32 he was rather dramatically converted, and later joined the Methodists, whose spirit and discipline he greatly admired. He wished to become a preacher, and although he was not given much encouragement by the Methodists, he spent much time preaching to German-speaking people in Pennsylvania, Maryland, and Virginia. It is said he spent so much time preaching that he neglected to attend meetings of his Methodist class, and as a result, lost his license to preach.

The result of Albright's work was slow in appearing, but by 1807 the societies he had founded felt the need for closer organization and called themselves the "Newly Formed Methodist Conference." The conference elected Albright a bishop and ordered him to draw up a Discipline. He died in 1808 before the task was completed, and his successor, the gifted young George Miller, was largely responsible for the survival of the infant denomination. In 1809 the conference changed the church's name to "The So-Called Albright People," then again in 1816 to "The Evangelical Association."

Asbury's interest in the work of Albright among the Germans was in the hope of winning them to Methodism. He urged Henry Boehm to translate the Methodist *Discipline*

into German and to preach to them. But when he tried to win one of their leaders, John Dreisbach, for Methodism, Dreisbach said, "If you will give us German circuits, districts, and conferences, we are willing to make your church ours." Asbury's terse answer closed the issue: "This cannot be; it would not be expedient."

As early as 1813, Christian Newcomer of the Church of the United Brethren sought union between his group and the Albrighters. But the rather small differences between the two churches seemed of paramount importance, and no union resulted. In 1894 the Evangelical Association suffered a split in its ranks which was not healed until 1922. That year the two groups reunited to become simply the Evangelical Church.

Proposals for union between the United Brethren and the Evangelical groups made little progress until 1933, when Evangelical Bishop Matthew T. Maze told the United Brethren General Conference: "The Evangelical Church is ready to enter into negotiations . . . for the fullest possible spiritual and organic union. . . ." Thirteen years later the union was consummated in Johnstown—and the Evangelical United Brethren Church was born.

What are the probabilities now that another union will bring Methodists and EUBs together in the proposed new United Methodist Church?

Generally, proponents of the plan believe chances are good that it

will be adopted, though there is opposition. Some sincere churchmen in both denominations doubt the need for or the wisdom of uniting. The most vocal opposition has been heard from a segment of the EUB Church where it has few members—the Far West. Strongly conservative elements of the church in that region lean toward Pentecostal emphasis. It is not the size of the proposed new church which confounds them but the feeling that Methodism is too liberal in its theology, too "cold," having lost some of the evangelistic zeal of its Wesleyan past. Some EUBs from Montana, the Pacific Northwest, and California have indicated they will seek to withdraw, taking their property with them, should the union become a reality. But this threat has not deterred other EUBs from pushing ahead.

Advocates on both sides plead that a union should be more than merely structural merger. To be worth the seeking, they contend, the coming together should result in a united church with greater spiritual power, broader vision, and higher goals than either church now attains. Considering favorable factors, the union appears capable of such results.

In their historic closeness, the forebears of both Methodists and EUBs shared a fervor for the "Arminianism on fire" exhibited in John Wesley's evangelistic passion. Unification of the churches could bring renewed concern for the church's evangelistic witness and its missionary enterprises in this country and around the world.

Historically, too, both denominations have numbered themselves among militant opponents to beverage alcohol, and would present a united front on this issue. Both churches pride themselves on their early support of the ecumenical movement, and in their union might help to set patterns for future denominational mergers.

Above all, in studying themselves and seeing their own shortcomings in the light of their united potential, it can be hoped that both Methodists and EUBs would enter into their union dedicated more completely than ever to the Lordship of Jesus Christ.

Volume 1, Number 1 of the new 36-page EUB family magazine, Church and Home, was issued January 1 of this year.



After eight years of study,
Methodist and EUB commissions
have drafted a plan to unite
their two denominations.

The Mechanics of Union

By CHARLES C. PARLIN, *Secretary
Methodist Commission on Church Union*



Joint meetings of the two Commissions on Church Union, in cities throughout the country, have been marked by earnest, open discussions. Here, Mr. Parlin addresses the group.

UNITING churches is difficult. Methodist and Evangelical United Brethren negotiators have discovered—and rediscovered—this fact frequently in their work of the past eight years. But both our churches are committed to the ecumenical movement, and they are responsive to the Master's prayer "that they may all be one."

Disparity in size—about 13 Methodists to 1 EUB member—is the basic problem which has faced our two Commissions on Church Union in working toward a plan of union. We are much alike in many ways—in theology, historical background, and form of government. But this matter of size has loomed often as a serious obstacle.

At one of our early joint meetings, someone brought a cartoon showing a big fish, mouth open, bearing down on a little fish. It was captioned: "Merger!" We laughed, but we quickly agreed this was not to be our pattern. Ours would be a *union*, incorporating specific elements from each church as well as compromises and new features, with generous representation for

the new church's minority partner.

We Methodists have sought to keep in mind that, in uniting with us, EUBs would bring not only members and churches but seminaries, schools, publishing houses, substantial missions, and other enterprises which they and their predecessors have built through years of sacrificial giving. The proposed plan of union provides that for the first 12 years of union our EUB brethren would retain their identity in several significant respects. Among the most important: they would have twice the representation in the governing bodies of the united church as their numbers would indicate.

The new denomination's proposed name, "The United Methodist Church," emerged after protracted study. From the beginning, EUB commissioners indicated that merely to come into The Methodist Church without some recognition of their arrival in the name would seem too much like the fish cartoon. Some preferred "Methodist Evangelical Church"—which, interestingly, would have

validated many old "M. E. Church" cornerstones—but the three words, in a different sequence, have been preempted by another group. It is fair to say that most Methodist commissioners preferred to retain our present name, although some found the article "the" intolerably cumbersome in view of 21 other Methodist denominations in the United States alone.

An early agreement was that the Methodist Constitution should be used as the model for the union plan. Methodists will read section after section without finding substantial change—only occasional surprises in terminology. "Quarterly conference," a term long since archaic, becomes "local conference"; "church conference" becomes "congregational meeting."

Two key questions which threatened to block progress of our unity discussions were resolved in compromise. One dealt with tenure of bishops, the other with selecting district superintendents.

The EUBs always have elected their bishops for terms of four years. Methodist bishops tradi-

tionally enjoy life tenure. EUB commissioners pointed out that neither they nor we consider bishops a separate ecclesiastical order but merely elders selected for superintendency. So why not elect them periodically?

WE METHODISTS observed that "life tenure" is not specifically mentioned in our *Discipline* and does not have to be included as a constitutional provision of the plan of union. We also pointed out the restrictions we place on our bishops, and it seems clear that EUB fears of an autocratic episcopacy are beginning to fade.

As presently written, the proposed constitution contains only one reference to "life tenure": a guarantee that bishops of both churches in office at the time of unification will enjoy that status. For the future, it seems assured the Methodist practice of electing bishops for life will be continued even though it is not specifically provided in the constitution. Episcopal election would continue to be in the hands of Jurisdictional Conferences after unification.

The plan of union makes no change in the Methodist jurisdictional system or in our Amendment IX, which allows transfers of churches and annual conferences from one jurisdiction to another. Perhaps our Central (Negro) Jurisdiction can be abolished through use of Amendment IX before 1968—target year for a Methodist-EUB uniting conference. Even if it is not, the proposed constitution provides for its abolition according to this voluntary pattern.

The most troublesome item which confronted the joint commission was the manner of selecting district superintendents. Methodist bishops appoint our superintendents while EUB annual conferences elect theirs for four-year terms. EUB commissioners doubted that their annual conferences would abdicate this important prerogative and, therefore, might defeat the entire plan of union.

Methodist commissioners, bishops particularly, said the elective plan might be satisfactory in a small conference. But, they argued,

in a conference having, say, 11 districts and more than 1,000 charges, a bishop could not get all his pastoral appointments settled during an annual conference session if he had to come to the conference not knowing what 11 men would be elected superintendents. Prior appointment, they said, was essential.

Both sides were adamant, and for a time it appeared the union conversations would bog down on this narrow point. But at our final 1963 meeting, it was decided to eliminate the district superintendency question from the constitution and leave it for later resolution when a *Discipline* is adopted. Here again, a 12-year period would allow annual conferences to continue the practices they prefer in selecting superintendents.

The EUB delegates made a reluctant concession on the question of General and Jurisdictional Conference delegates. Their annual conferences as a whole have always elected both lay and ministerial delegates, whereas in Methodism ministers elect ministers and laymen elect laymen. The Methodist plan of electing separately has been incorporated into the constitution, but again each denomination will be permitted to retain the identity of its annual conferences and elect its delegates by its own system for the first 12 years after union.

The plan of union adopts the Methodist Judicial Council and Commission on World Service and Finance. The hymnals and rituals of both churches are to be recognized until the church may unify them.

An important new body is proposed which has only partial counterparts in the two churches now. This "Council of Administration" in effect would be an interim administrative body, acting between the quadrennial General Conference sessions. It would handle the present functions of our Methodist Co-ordinating Council and the EUBs' Council of Administration.

Another agency, the proposed "Council on Ecumenical Affairs," would embrace the work of the two present Commissions on Church Union and the Methodist Commission on Ecumenical Consultation.

So much for the substance of the proposed plan of union. What about the timetable for its presentation to the final decision-makers of the two denominations?

In Pittsburgh, a few days before the opening of Methodism's 1964 General Conference in late April, our Commissions on Church Union will put the finishing touches on the plan. In its final form, it will have three parts: historical statement, enabling act, and constitution.

These three parts will be presented to the Methodist General Conference this year and to the EUB General Conference in Wichita, Kans., in the fall of 1966. If both adopt it, it will then be taken up by each annual conference of both denominations during 1967. If, as commission members hope, the plan has been approved by the annual conferences before the 1968 Methodist General Conference, a special EUB General Conference will be called at the same time and place, and both groups will act separately to adopt a book of *Discipline*. Since no vote by the annual conferences is required on this, the separate 1968 General Conference sessions could be resolved immediately into a uniting conference of the two bodies—the first General Conference of The United Methodist Church.

IT SHOULD be added, of course, that 1968 is merely a hoped-for target, the earliest possible. It is expected that each denomination soon will employ a full-time person whose duties will include coordinating work on the proposed *Discipline*.

We who drafted the "Plan of Union" are optimistic. We think a firm Christian understanding and a mutual faith in the purpose of our work has been developed. Under the joint presidency of EUB Bishop Reuben H. Mueller and Methodist Bishop Glenn R. Phillips, we have come genuinely to believe that, as the preamble to the proposed constitution says:

"These churches do now propose to unite in the confident assurance that this act is an expression of the oneness of Christ's people."

✠ *From its beginnings among the lower classes of 18th-century England, Methodism has been characterized by its activism and its dynamic social witness. Today, however, the denomination—along with many of its ministers and national agencies—is criticized by some for taking strong stands on urgent political, social, and economic problems. Open discussion of honest differences of opinion, of course, is an expected part of Methodism's democratic processes. But some churchmen, attempting to bring the Christian Gospel to bear on the complex problems of today, find themselves accused of everything from simple meddling to outright treason and atheism—charges which rarely if ever have any true bearing on the real issues in question. Will such twisted tactics by extremists subvert freedom of the pulpit and muzzle the prophetic voice of the church? Here is an analysis by a close observer of this situation, who outlines why the church must stand fast and refuse to be intimidated.—Your Editors*

A Mandate to Meddle

By ROBERT L. GILDEA

Director, Public Relations and Communications
Indiana Area of The Methodist Church

ONE OF THE reasons some people insist that “religion and politics don’t mix” is that they are not at all sure they will like the results of the mixing. Perhaps this accounts for persistent criticism of the church throughout its history, beginning with reaction against the Old Testament prophets and continuing down to the present day.

Because it is revolutionary, Christianity always has proved disturbing to those who prefer “things as they are,” those who have a stake in the status quo. Whether it be the scribes and Pharisees reacting against Jesus’ attacks on their legalistic methods or slave-traders recoiling against abolitionist William Wilberforce, Christian efforts to change the status quo always have drawn fire.

A standard rejoinder is that things of the Spirit and things of the flesh simply do not mix, that the church should not “meddle” in politics. But the forces of religion must be concerned about people and all the institutions which influence their lives. Politics is one of the leading influences in everyone’s life. Therefore, the church is under a *mandate to “meddle”* in politics. The church may make mistakes in commenting on the political order, but error is one of the risks of relevancy. The obvious alternative is irrelevancy.

Certainly no religious organization has been subject to more criticism or misunderstanding at this point than The Methodist Church.

Characterized historically by its dynamic social

witness, Methodism always has been up to its clerical collars in controversy.

In recent years, for example, The Methodist Church has been the target for a tirade of abusive name-calling. Its ministers and its boards and agencies have been labeled socialistic, communistic, or pink. The noise has distracted many sincere members, and some actually have come to view their church with suspicion.

The nature and source of these attacks need to be understood. The unjustified charges need to be evaluated, the fears allayed. Then, perhaps, the divisiveness can be laid to rest, and the church can get on with the important work it is called to do.

Consider the following observations:

1. *These critics frequently reveal their genuine misunderstanding of the real nature of communism.*

The Negro struggle for equality, mental health programs, the Salk vaccine, metropolitan planning, the Supreme Court, even the Revised Standard Version of the Holy Bible—these diverse matters and many more have been denounced as communistic.

Yet communism, according to Marxian theory, is the system in which all means of economic production are owned and operated by the government, with the change from private to public ownership being achieved if necessary by violent revolution. Commu-

“...Efforts at divisiveness can only weaken the church and thwart its hopes of toughening the moral fibers of the nation in an hour of crisis. A church which confronts incessant demands to reaffirm its loyalty to God and country can never function ‘like a mighty army.’ Instead, it is doomed, like a rudderless ship, to swirl around in a sea of confusion.”

nism is materialistic; communism is antireligious.

Lack of precision in attaching labels also includes a failure to distinguish between democratic socialism, as practiced by many anticommunist European nations, and communism, as practiced by the Soviet Union and Red China. Many of these critics, for example, make no distinction between Mayor Willy Brandt of West Berlin, a Socialist, and Nikita Khrushchev, a true Marxist.

Neither do these detractors seem to comprehend that revolution in the emerging nations stems basically from the legitimate aspirations of oppressed people rather than communist agitation, which also may be present. They ignore J. Edgar Hoover's contention that “the revolution of rising expectations is not a Communist-inspired revolution” but “a natural reaction against poverty and misery spurred by contacts with the more highly developed nations.”

Clearly, many critics of Methodist pronouncements are not astute in the subtleties and intricacies of political science and the current world situation.

2. The statements of some of these critics also reveal, on occasion, misunderstanding of the true character of Christianity.

When Billy James Hargis, head of the Christian Crusade, describes the concept of the brotherhood of man as hogwash, this is at best difficult to reconcile with the spirit of the New Testament. When segregationists lift scriptural passages out of context to defend racist policies, they display shocking biblical illiteracy. When critics equate theological orthodoxy with patriotism and loyalty, they show confusion about the nature of both the church and the state. When Christianity and *laissez-faire*, free-market concepts are made synonymous, the whole history of Christian development is distorted.

But beyond this, these cavilers dishonor religion

when they try to cast a moral aura around unchristian, undemocratic methods. The sincere Christian functions openly in the democratic process, not behind the mask of anonymous letters and phone calls and not with the intemperance of those such as Fulton Lewis, Jr., who told a Boston crowd in 1961 that impeaching Chief Justice Earl Warren was too moderate: “I would lynch Earl Warren.”

Are these Christian methods? Are they even within bounds of common decency?

3. These critics frequently oversimplify history and current issues.

It is absurd to contend, among other things, that Communists were responsible for the graduated income tax or the Federal Reserve system, that Alger Hiss wrote the charter of the United Nations, that the old Federal Council of Churches was responsible for American military weakness prior to Pearl Harbor, or that advocates of the social gospel are Communists masquerading as ministers.

These attackers show little regard for changes of dates or historical climate. Liberal statements of the 1930s, when private enterprise was subjected to more questioning and criticism than it is today, are lifted out of context and made to appear current. Or affiliations of the World War II era, when co-operation with the Soviet Union was officially encouraged, are deceptively used to malign persons whose opinions about communism and the Soviet Union have long since hardened into disagreement.

Because history and current issues are oversimplified into a naïve conclusion that all American difficulties can be traced to a communist conspiracy, solutions to these problems become radically simple.

These theorists contend “concealed Communists” must be weeded out of such thickets as the State Department, AFL-CIO, Harvard faculty, Supreme

Court, Council on Foreign Relations, National Council of Churches, and, more recently, even such respectable and conservative groups as the American Medical Association and the U.S. Chamber of Commerce.

The late conservative columnist George Sokolsky wrote: "Only discontented persons can believe much of the inaccurate and untruthful literature scattered about as evidence of schemes and plots which do not exist." If true of those who believe these attacks, how much more accurate is his observation when applied to those responsible for them. They show no confidence in established institutions nor in the wisdom of the American people.

4. Methods of these groups often are not only unchristian but basically deceptive and dishonest.

Church agencies and individual ministers are continually accused of statements which they have repeatedly denied. For example, the National Council of Churches is attacked for calling for the abolition of the House Un-American Activities Committee. It has never taken such a stand. The Methodist Board of Christian Social Concerns is charged with favoring admission of Red China into the United Nations. The board has no position on Red China.

An attack on the Methodist Board of Missions for mailing to ministers a book sympathetic to communism fails to note that it was accompanied by a letter stating the board's purpose was to make pastors more aware of an opposing ideology. Nor does it mention that the same mailing included a skillful analysis of communism's weaknesses, written by the late John Foster Dulles.

These and similar breaches of integrity cause responsible churchmen to question the sincerity and sense of fair play among these self-appointed judges.

Perhaps most annoying is the oft-repeated assertion that as many as 7,000 Protestant ministers are "communist sympathizers." This decade-old charge still is given credence in some quarters, despite the refusal of its chief perpetrators to document it. After a similar charge against Roman Catholic priests by Robert Welch of the John Birch Society and a subsequent challenge to prove it, he replied: "This figure is simply pulled out of a hat, as a complete guess, without any substantiation being claimed."

Can any reasonable person give allegiance to an organization led with such demonstrated recklessness or disregard of facts?

These four observations inevitably lead to two questions: Why do these attacks on The Methodist Church continue to be made and, further, why do some persons accept them? Assessing motivation is presumptive in itself, but a variety of reasons are suggested:

1. Some sincerely disagree with the political implications of Methodist pronouncements and contend the church does not speak out of genuine consensus. Protestant tradition supports their claim that the church cannot speak for them, but then it has never claimed it could. Dissent is not discouraged. Nevertheless, long hours of study by dedicated men have

gone into these statements and, at minimum, they merit a courteous hearing.

2. Some oppose political, social, and economic reforms suggested by Methodist leadership because their status is threatened.

3. Some resist racial integration and, therefore, criticize Methodist stands for racial justice.

4. Some complain because the church supports international co-operation through the United Nations and its Educational, Scientific and Cultural Organization (UNESCO) and International Children's Emergency Fund (UNICEF). This is seen as appeasement and subordination of American interests to "one-worldism." Yet support of these organizations is encouraged by the U.S. government.

5. Some religious fundamentalists criticize Methodism for failing to emphasize such tenets as the verbal infallibility of the Bible. Any deviation from the fundamentalist doctrine that every word and story in the Bible is literally true is equated with unbelief, which, in turn, is associated with communism.

6. Some are opposed to the ecumenical movement. They contend that participation in the National Council or World Council of Churches requires watering down of religious convictions, forgetting that neither organization has a theology of its own nor a standard of orthodoxy.

7. A few apparently have personal grudges against "mainstream" Protestant denominations. Carl McIntire, founder of the American Council of Christian Churches, for example, was defrocked by the Presbyterian Church in 1936 and has violently criticized that denomination ever since. Billy James Hargis was ordained a minister of the Disciples of Christ, but it refuses to list him today as one of its ministers.

8. A few also have discovered such attacks can be converted into profit through the sale of literature, records, or other materials. Admittedly, this is a difficult motivation to prove, but any who have attended mass anticommunist rallies and have heard the frenzied appeals for funds are led to question whether the sole purpose is concern for the national welfare.

Fortunately, most persons who find fault with Methodist pronouncements air their grievances openly and focus on central issues. This is the democratic way and is never discouraged. Others, however, express their differences through attacks on the loyalty and integrity of the church and its leadership. This is the method of the demagogue. It reveals the critic's doubt that he can win his point through reason.

Such efforts at divisiveness can only weaken the church and thwart its hopes of toughening the moral fibers of the nation in an hour of crisis. A church which confronts incessant demands to reaffirm its loyalty to God and country can never function "like a mighty army." Instead, it is doomed, like a rudderless ship, to swirl about in a sea of confusion.

No, Methodism must continue to grapple in close quarters with the thorny issues of the day, trusting in the wisdom of its people to ignore the noisy distractions. The clamor may continue—but, like a seashell, the roar is deafening only when one holds his ear close.



*Raymond H. Wilson:
He's 41, his paper, 100.*

Meet Ray Wilson of Randolph, N.Y.

Small-Town Newspaper Editor

IT TAKES a week to publish the Register, five minutes to read it; the subscribers laugh when they get it and cry if they don't.

When Ray Wilson printed that in his own newspaper, *The Randolph (N.Y.) Register's* 1,800 subscribers had their little chuckle—plus one reason why there still are nearly 9,000 weekly newspapers in the United States, compared with 1,760 dailies. And if Ray Wilson is at all typical of these small-town editors,

it's because it takes a special breed—not necessarily to enter the field but to stay there for long.

At 41, the energetic, plainspoken former United Press International reporter and Washington correspondent has what he's wanted since he left Bucknell University in 1943: a voice of his own, and a small town in which to rear his children. At the same time, he has acquired a seven-day, 80-hour-a-week job which demands a lot of work not

directly connected with pounding a typewriter.

A weekly newspaper usually contains news items of little interest to anyone outside the community; it carries classified ads, legal notices, social notes, and—if the editor is a Ray Wilson with definite convictions—a few editorials that will neither please all his friends nor placate any of his foes.

In 1960, when he purchased the *Register*, Randolph and its 2,500



Ray stands by while John Putnam, a local auto dealer, writes his own advertisement for the next issue. Like any other small-town editor, Ray also picks up news and printing orders on his daily rounds about the town.

"Randolph is no ordinary small town," says Ray. But here he could be almost any weekly newspaper editor stopping to talk to a fellow citizen in any village.



Ray and his new press in the Register building, once a Wells-Fargo station, where four other staffers are employed.

people looked too good to be true to the Methodist minister's son who lived in six parsonages before going to college and worked as a newsman in Minneapolis, Pittsburgh, Charleston, W.Va., and Washington. The village, in a scenic section of western New York, offered rolling hills, rugged mountains, good fishing and hunting. But the *Register*, even then, was 96 years old; its press had ceased to function, and the paper was being printed in another town. The tabloid-size publication needed both new type faces and a new press.

"The *Register* is exclusively interested in Randolph's future," the new editor pointed out. "We will promote Randolph as a shopping center. We will report all news of community significance. We will always seek to be guided in our daily business by Christian principles. Our news columns are open at all times to the institutions that make our community strong; to the churches and the schools, and to every legitimate organization and individual enterprise in our area."

It is the time-honored privilege of a weekly newspaper editor to point out the unexcelled advantages of his community, and to romp



*All in a day's work:
The editor turns reporter . . .*



*. . . inks fresh type
before pulling a proof . . .*



*. . . and later discusses
details of printing order.*





The night is cold, but Ray lingers on the church steps with other official-board members.

verbally over those who would disparage or endanger it as an ideal place for homes, a site for new industry, a shopping or agricultural center. Ray is no exception and, from time to time, he has clashed with various groups in the community. But there is no life quite like it, Ray agrees. While plugging Randolph as a recreation center, he has little time for recreation himself; nor does he exist entirely amid the heady aroma of newsprint, ink, and melting lead. In addition to many civic activities, he is the chairman of the official board and the pastoral relations committee of East Randolph Methodist Church. (Ray and Mrs. Wilson were delegates to annual conference in 1963.)

All these things go together, he believes—having a voice of your own in a community of your own and using it to help build a better place for your children to grow up. Mrs. Wilson shares his views and, as a former newspaperwoman (Ray met her in Minneapolis where she was a night editor for UPI), she has lent a helping hand in building the *Register*. When their daughter Nan was born, Ray addressed a long editorial to the child, concluding it in this manner:

“You will come to cherish the things that we have here that no other village or city has—the friendship and love that exists only in your home town. . . . I am proud that we now have a native of Randolph in our family. Some day you will be proud of it, too.”

It was signed, “Your Father.”



Four years away from the big city, and in the heart of fine dairy country, Ray is pleased that his son Ralph (left) has already become an enthusiastic 4-H Club member.

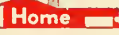
When baby Nan arrived, Mrs. Wilson—also newspaper trained—had to give up her job as news editor of the Register. The older daughters are Rachel (left) and Jean.

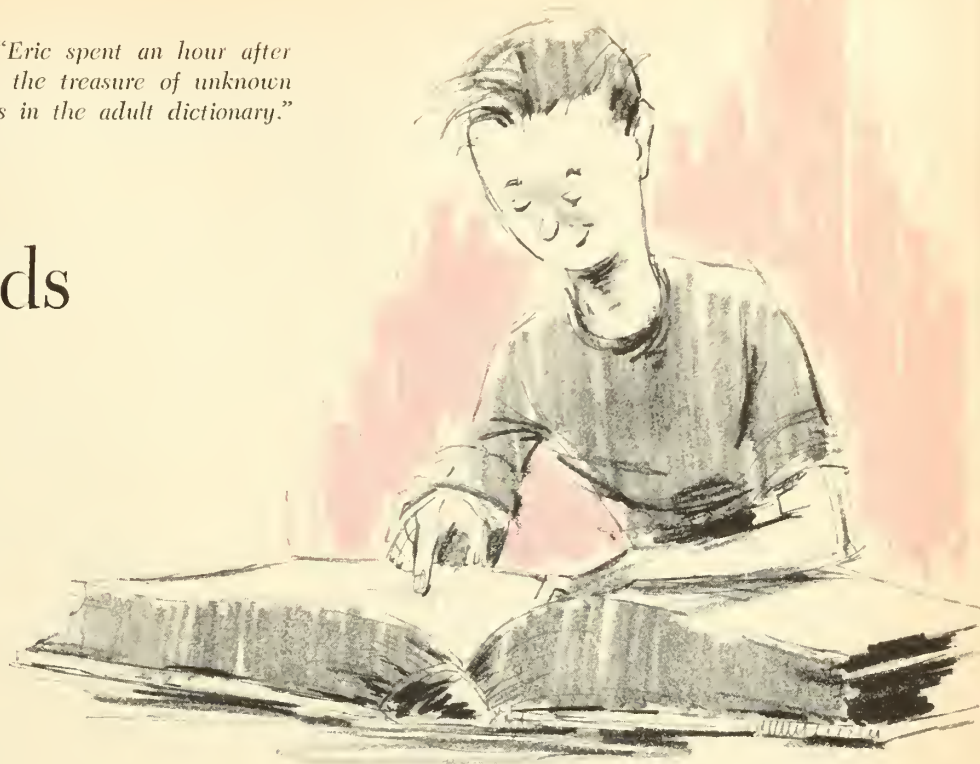


"Eric spent an hour after supper exploring the treasure of unknown words in the adult dictionary."

Everybody Reads at Our House

By KIT KUPERSTOCK

A Together in the  Feature



"KIDS TODAY are lucky," my husband said, looking up from the technical journal he was studying.

It was a stormy Saturday afternoon, and we had had to postpone a family picnic. The article I was reading, about nuclear weapons, was not too convincing about the good fortune of the generation growing up today. But I put my magazine aside and looked around our dining room.

Edward and Eric, six and nine, were playing chess. Alan, 10, was sprawled on the floor, absorbed in a biography of Robert E. Lee. He divides his loyalties between the frontier and the Civil War. Steve, eight, was reading *Curious George* to three-year-old Arthur for the 100th time.

Pleasant, but in no way unusual. My husband smiled at my questioning expression: "Reading is considered a virtue today. People worry because they don't think children read enough. When we were their age, it was considered a pleasant vice."

I remembered the teachers and adult guests who shook their heads over me with the stern pronouncement: "She reads too much."

Yet, it is true today that reading practically anything but a comic book is smiled upon, and the peo-

ple who make it their business to worry about children lose their sleep over the temptations of television.

How had we managed to buck the trend to TV and produce five enthusiastic readers? And without a comic book in the house?

Our Friday Night Story Club probably stimulated reading, but it began casually. My husband goes to chess club on Friday nights, and one Friday when Alan was about four he decided he wanted to go along. I dreamed up the Story Club hastily to stop the tears.

It was just another reading-aloud period at first, with cookies and juice to make it special, but no advance planning. In a few weeks, little playmates began asking: "Could we come to Story Club tonight?"

Alan and Eric began helping me bake cookies each Friday afternoon for Story Club, and I began planning my reading with some care. I also started keeping a list of the things we had read, with the children's ages and reactions.

Time passed, and the older boys began doing some of the reading aloud. Arthur was added to the family; and when he turned two he was admitted ceremoniously to Story Club. Our routine changed.

I began the evening's reading with a simple story, planned primarily for Arthur, followed by some verse. Ages do not matter with verse. Then one of our junior readers took over while I bedded Arthur down. We finished with our "grown-up" book of the evening—frequently something that invited discussion afterwards. As the boys reached the full-length book stage, I began reading a chapter or two as a sample of some book I thought they would enjoy. This caused some squabbling about who got first turn to finish the book—but it also whetted their enthusiasm for reading.

A little healthy competition over first turn at a good book, and firm parental insistence that chores have to be finished before books are read, and that afternoons are for playing outdoors, work wonders at creating readers.

Much less successful is the method of thrusting a recommended book into a reluctant young hand. Certainly, there should be appealing books around; and if the grown-ups in the family enjoy reading, the children naturally will consider it one of the nicer parts of life.

About the only thing that can dull the interest of a normal child in a reading family is too much

adult interest—the sort that ignores a kite but shows delighted approval when the youngster picks up a “worthwhile” book.

Even reference books can be exciting for a child to explore, if it is his idea and not some well-meaning grown-up's. The pastime can be subtly stimulated.

“Would you like to be a mahout when you grow up?” my husband asked the boys one night at the supper table.

Eric reached automatically for the *Rainbow Dictionary*, which he uses casually for homework. “Mahout” was not in it.

“Maybe the big dictionary would have it,” Alan suggested.

His father was busy pouring milk for the small boys. “It might,” he said cheerfully.

I excused Erie from the table long enough to consult the big dictionary, and he came back triumphant.

“Sure, I’d like to be an elephant driver,” he said. “Will you give me an elephant?”

He spent an hour after supper exploring the treasure of unknown words in the adult dictionary—and the next day splurged a dollar of his savings on a grown-up pocket dictionary, which he takes with him everywhere.

His brothers are not all as fascinated as he by reference materials, but they all use them for settling arguments and answering questions.

One night when we had been watching *The Prince and the Pauper* on television, Edward asked: “Was I named after the little King Edward?”

“No, Edward is just a family name that Daddy and I liked, and it sounded right for you,” I explained. “Do you know any other famous people named Edward?”

Any child is fascinated by his own name, so away we went. Eric volunteered the information that several English kings have been named Edward. Daddy, a limerick addict, mentioned Edward Lear. Edward himself remembered that an admired high-school football star, certainly a famous person to him, was named Edward.

“Now think of some Erics,” Eric begged at the first opportunity.

We managed to think of several, but it was Eric the Red who fired our young researcher’s imagination. He came home from the library the next day loaded with books about Iceland, Norsemen, and Eric the Red.

Alan’s top heroes now are the astronauts. With Alan Shepard to share his name, he really did not care whether anyone else had given it distinction or not. He did come up with another proposal, though:

“What we need is an encyclopedia. Couldn’t we buy one for Christmas if nobody else got anything else big, except maybe Arthur? We could find out all these things we want to know fast.”

There were some disagreements about that, but after the boys all had stopped in the school library to see the children’s encyclopedia we were considering, they were sold on the idea. There were some small surprises around and certainly well-filled stockings, but the encyclopedia was our major gift last Christmas. We do not want the boys to get in the habit of stopping with an encyclopedia when they want to find out something, but it is an excellent starting point.

I CANNOT decide whether the trips we like to take stimulate reading or whether the reading stimulates the trips. Certainly, the boys’ Daniel Boone biography binge was the reason we decided to drive to Cumberland Gap—and after getting home we all had the urge to find out more about the frontiersmen, who suddenly seemed vividly real.

When we planned to drive to Cherokee, N.C., the boys cheeked out Indian books in preparation, and came home eager to read all about the Cherokees and the Trail of Tears. Because we had read so much about the rugged individualists who settled the Great Smoky Mountains, we decided to camp at the Cades Cove campground—and as soon as we got home the boys rushed to the library to find out more about those people. [See *To the Smokies—with Love* and *The Land of Junaluska*, an eight-page color pictorial, TOGETHER, July, 1963, pages 34 and 35.]

In summer, Tuesday is a magic

day. That is when the library at our grade school opens. It does not open until 10, but even Arthur is ready to leave by 9:30.

An hour later the boys arrive home, triumphantly carrying books for the coming week. For the next several hours they are sprawled all over the dining room, deep in adventure. I read a story out loud to Arthur, and then postpone my chores long enough to sample bits from books the older boys have chosen.

Finally, the boys drift outdoors for softball or explorations in the woods behind our house. Reluctantly I get back to work. There will be no prodding needed about bedtimes that night. Our rule is that if you are all ready for bed half an hour early, you may read in bed.

I was at a country auction a couple of weeks ago. A bright-eyed woman in her late 70s was selling all the things in her farm home before moving into town to live with relatives. I found her sitting in a rocking chair, watching the proceedings with interest.

“I’ve read about these things,” she said, “but I never saw an auction before. They’re kind of exciting aren’t they?”

She looked with delight at the bundles of books the auctioneer had just placed up for bid.

“I hope someone with young folks has sense enough to get those,” she said. “You know, I’ve had a mighty good life in this old place, but the brightest memory of all is the fun I had reading all those books. I still manage to keep up with most of the interesting new books that come out. My new place is going to be right around the corner from the public library.”

I only hope we can enjoy the final years of a rich, busy life as much. I hope our boys can. One thing I am certain of: books have been their friends since babyhood. They may be reading them on space stations, distant planets, in spare moments in laboratories that do research I have never even dreamed of. But from babyhood to the time they are all senior citizens (impossible to imagine!), reading will help them understand and enjoy all of life more.



1737: At Charleston, S.C., John Wesley reads proof of his hymn-book at Lewis Timothy's printshop.

175 Years of Service

Proud of Its Past, The Methodist Publishing House Looks Forward

ALTHOUGH Methodism officially launched its publishing business 175 years ago this spring, its tradition of printing and publishing goes back more than two centuries to John Wesley and a book of devotions for the poor. Today, publishing has become such a significant part of the church program

that the printed word often is considered as important as the spoken word in communicating the Gospel.

The Methodist Publishing House began as the Methodist Book Concern in 1789. Its innumerable tracts, books, and periodicals streamed west to enlighten generations of pioneers and to nail down a floor

of religion and morality for New World culture. But long before the Methodist Episcopal Church was organized in 1784, colonial Americans clamored for the works of such religious leaders as Wesley and George Whitefield. Private printers [see painting above] were first to make such materials available.



Painting by John R. White. Copyright © 1964 by The Methodist Publishing House.

1739: George Whitefield Calls on Ben Franklin

YOUNG JOHN WESLEY found frustration and failure during his one and only visit to America. Not so George Whitefield, his friend and fellow Holy Club member at Oxford. An eloquent evangelist, Whitefield drew great crowds and was in America seven times. One admirer was Benjamin Franklin, a

Philadelphia printer. He was businessman enough to see a ready market for the popular preacher's sermons and journals.

In November, 1739, Franklin's *Gazette* noted: "The Rev. Mr. Whitefield, having given me copies of his journals and sermons, with leave to print same; I propose to

publish them with all expedition, if I find sufficient encouragement."

Encouragement he found aplenty, for orders exceeded the printing, and Franklin ruled that "those subscribers who have paid, or who bring the money... will have the preference." One of two volumes had Whitefield's *American Journal*.

1789: The Methodist Book Concern Is Launched

IN 1789, Francis Asbury was bishop of a church so poor it was hard-pressed to pay a preacher \$80 a year. Yet he was bold enough to propose a publishing program for the newly organized church—first, because he believed books and periodicals were vital in spreading the Christian message in the infant re-

public; second, because he knew how much the revenue from Wesley's books had meant to Methodist societies in England. But when the conference met that spring, the proposed American publishing venture appeared doomed—until scholarly John Dickins offered to lend his life savings of \$600 "to the Meth-

odist Book Concern until such time as it can be returned to me."

Thus the church acquired its own press, and Dickins himself became the first in a distinguished company of book agents who, in 175 years, would expand the church's publishing interests far beyond the dreams of the church's founding fathers.





Look Magazine Photo



On the Frontier, the Circuit Riders Preached, Saved Souls—and Sold Books

When The Methodist Church observed its 175th anniversary in 1959, our cover featured this romantic painting of Bishop Francis Asbury, with his saddlebags loaded with books.



Pointing by Robert Addison. Copyright © 1964 by The Methodist Publishing House.

DOWN THE Wilderness Road, through Cumberland Gap, up from Kentucky, and across the Ohio into the plains and parklike forests of the Middle West, the circuit riders of Methodism kept pace with the lean, free-striding pioneers. With a printing press behind them now, they were more than itinerant preachers; they were salesmen for

the Book Concern. Their wares included such items as Wesley's *Notes on the New Testament*, the *Arminian Magazine*, pocket hymnals, Bibles, and the *Discipline*. Hard-riding men, they set the pattern for other traveling book salesmen, and share credit for the spread of knowledge to the expanding frontier.

Robert Addison's superb painting

of a circuit rider's welcome at a pioneer homestead could hardly be more realistic had he set up his canvas in that green clearing; and this scene must have been duplicated thousands of times across the trackless wilderness—wherever and whenever inspired men on horseback, who carried saddlebags of books, stopped to pray and preach.



1826: *The Christian Advocate* Is Born

IT IS DIFFICULT to believe that Methodism, with a membership of 10.2 million today, was once a small, struggling church which faced years of misunderstanding, denunciation, and ridicule. Since the pulpit was reserved mainly for calling sinners to repentance, the church relied on a strong periodical press to tell its

story, answer criticism, and win recognition and respect.

While the early church papers were of great value as vehicles of controversy, they rendered many other services. In this diorama, one of a series to be exhibited by MPH at the 1964 General Conference at Pittsburgh, an editor reads a proof

of the first issue of the *Christian Advocate*, dated September 9, 1826. The *Advocate*, the forerunner of TOGETHER, would be "an entertaining, instructive, and profitable family visitor." In just five years, its circulation would reach 30,000—reportedly the largest of any publication on earth at that time!



1884: *The Publishing House Grows With the Church*

WHEN DELEGATES met in Baltimore in 1884 to observe the centennial of the Methodist Episcopal Church, one speaker traced the monumental contributions made by its publishing enterprise since 1789. By now the circuit rider's work was done, and Methodist bookstores like the one re-created in the diorama

above had become the principal outlets for the Methodist press.

"A net capital of more than \$2 million has been accumulated, and finds ample employment," the centennial conference was told. "The sales of the several publishing houses and depositories are hardly less than \$2.5 million annually so far

this decade. The total sales in all these years may be safely estimated at over \$40 million. A catalogue of books for the ministry, the family, and the Sunday school would consist of more than 3,500 titles, and the tracts of about 1,500 titles." But Methodism had seen nothing yet; even greater growth lay ahead.



On handpresses similar to this, the first Methodist books and papers were printed.

1964: *The Good News in Modern Dress*

IN PRINTING its own picture on this page, the five-color press below brings The Methodist Publishing House story up to date. But even this fantastic press soon will be dwarfed beside a giant 10-color machine now being installed. Without such modern printing equipment at MPH headquarters in Nashville, Tenn. [see article, next page], The Methodist Church never could have undertaken production of the mil-

lions of pages required for such projects as *TOGETHER*, *The Interpreter's Bible*, *The Interpreter's Dictionary of the Bible*, *The Upper Room*, and countless other books, periodicals, and bulletins.

Despite steady growth, the purpose behind The Methodist Publishing House has not changed since 1789. That purpose: the advancement of the cause of Christianity through the printed word.

Checking proofs as a TOGETHER pictorial streams from Nashville's high-speed color press are (from left): Rolland Thomason, quality control; Floyd A. Johnson, art editor; and Chester Boyles, pressroom foreman.



KNOW YOUR CHURCH

The Ministry of the PRINTED WORD

By HERMAN B. TEETER

Associate Editor, TOGETHER

THE TEMPERATURE hovered around zero one day last January, as an RFD carrier stopped at Hal Thompson's snow-covered mailbox to pick up a printed envelope containing an order for 12 *Cokesbury Worship Hymnals*. It was the first order of the year for Mrs. Thompson, a farm mother of four, now in her eighth year as church-school superintendent in the 300-member Methodist church at New Hartford, Iowa. The additional hymnals would be needed for a group of young people.

Last year, Mrs. Thompson ordered some \$300 worth of church literature and church supplies from the regional service center of The Methodist Publishing House at Park Ridge, Ill., one of six such centers in the United States. Her orders included such items as children's books (\$33.75), class record books, filmstrips, crayons, quarterly requirements of church-school literature for all ages, and one personal note which read:

"I am writing in regard to a duplicate filmstrip which I have just discovered. It is *Jesus and His Disciples* . . . and has never been used. The cost is \$5.50 . . . would it be possible to return it for credit?"

The regional center credited New Hartford for the returned filmstrip—meanwhile filling an 8¢ order from Indiana for a single quarterly conference record form, and another from Ohio for several hun-

dred dollars worth of church furniture, Communion ware, choir robes, and Bibles.

In this manner—filling large and small orders, printing and publishing for The Methodist Church, dealing across the counter with the public in its 15 Cokesbury Book Stores—The Methodist Publishing House in 1963 chalked up its busiest year in 175 years of service, with sales totaling \$27,929,269. After retaining \$683,090 for new equipment and further growth in service to the church, \$700,000 was distributed among the annual conferences for ministerial pension funds.

So much a part of The Methodist Church has the Publishing House become that few realize the vast impact this wholly self-supporting agency has on the lives of millions, Methodist and non-Methodist, here and abroad. Yet, on any Sabbath morning it is possible for your family to go to church and find that the Publishing House has provided:

The four-color bulletin handed to you at the door by an usher; the hymnal from which you sing; the minister's Bible; the music for the choir's anthems and the choir robes; the minister's gown; the offering envelopes; the Communion glass; the altar cross; and a variety of church-school literature for son, daughter, mother, and father. The minister's sermon may include a quotation from *Religion in Life*, or from a leaflet printed by the Publishing House for one of the many

boards and agencies of the church.

If, during the week, any member of your family picks up a copy of *TOGETHER*, *CHRISTIAN ADVOCATE*, *the Methodist Story*, *Methodist Layman*, *World Outlook*, or *Central Christian Advocate*, then he is in direct touch with his Publishing House as printer, publisher, or both.

It may come as a surprise to many that this "willing and honored agency of the church" must depend on its own ability and success as a commercial enterprise. The oldest agency of the church, it was created to serve, not to make money. That it is self-supporting is a tribute to the business acumen and dedication of the laymen who comprise some 99 percent of all Publishing House employees. Here, as in no other agency of the church, laymen have come into their own in a magnificent way. They work as clerks, writers, editors, artists, typists, accountants, supervisors, maids, stock clerks, mailers, and—perhaps, most numerous of all—as printers, pressmen, photoengravers, stercotypers, lithographers, and bookbinders.

Printers, pressmen, and men in allied crafts are engaged in the process that ends up with the application of ink to paper. Of MPH's 2,174 employees from coast to coast, some 770 deal directly or indirectly with printing. Of these, 126 are at work in the Publishing House's Cincinnati plant; another 650 are employed in MPH headquarters in Nashville, Tenn., where nine acres



Lovick Pierce: He oversees Methodism's publishing interests.



On heavily traveled Eighth Avenue in Nashville, Tenn., is the modern headquarters of The Methodist Publishing House.

of concrete floor space resound to the click, clatter, and thunder of a fantastic array of typesetting machines, presses, stitchers, and trimming machines. Here, the printers come and go around the clock, working under a roof that provides parking space for some 275 of their automobiles.

On one floor, in its place of honor, is the Linotype produced especially for *The Interpreter's Bible*, unique in that it is equipped with auxiliary keyboards for Hebrew and Greek.

In the center of this amazing panorama of machinery sits "Old Reliable," a 40-year-old rotary press—one of 17 rotaries in the building—which still runs 24 hours

a day, turning out pages for *The Methodist Hymnal*, *Adult Student*, and *The Upper Room*.

In a room to itself is a glistening new machine which is yet to come into its own. It's the Fotosetter, a typesetting giant that sets lines of type faces on film instead of lead.

Another machine was designed especially for gathering, stitching, folding, and trimming more than 3 million copies of *The Upper Room* printed every other month in one of the nation's busiest and most up-to-date printing establishments.

The five-color press that prints color sections for *TOGETHER* and *World Outlook* thunders away in a special room where a constant level

of humidity must be maintained to insure quality reproduction. And in an expansion of its fine color production, the MPH is installing a giant, high-speed, 10-color press.

Last year 6,439,325 cloth and paperbound books moved from the presses and down production assembly lines in the Nashville and Cincinnati plants. Nearly 32 million pounds of paper and more than a quarter-million pounds of ink were used in this service to the church. It all started, legend has it, when Martin Luther hurled a single bottle of ink at the devil!

With its presses, boxcar loads of paper, and tons of ink, The Methodist Church, through its Publishing

Across the land, there are 15 Cokesbury stores like this one that opened two years ago in Chicago's Loop.



House, prints and publishes for itself and others. Surely, few if any of the world's secular or religious publishers could have gathered the resources—and the courage—to tackle a project of such magnitude as *The Interpreter's Bible*, for example. The biggest undertaking of MPH to date, the idea was born nearly 25 years ago when someone asked the noted Presbyterian minister and theologian, Dr. George A. Buttrick, this question:

"What is the greatest need in religious publishing today?"

"A comprehensive commentary on the Scriptures," Dr. Buttrick said. "But it will never be done. No publisher we've approached can afford it."

What *would* most publishers say if they were told that they would have to spend a million dollars before the first volume could be printed and placed in a reader's hands? What would be the answer if they were told that the writing alone would require 13 years, the work of 148 scholars of 22 denominations and 6 countries?

The Methodist Publishing House found the ways and the means, and the first volumes of the 12-volume set (some 10,000 pages) appeared in the early 1950s. By August 1, 1963, a total of 1,289,213 volumes had been sold, and *The Interpreter's Bible* is being called the century's outstanding achievement in Christian publishing.

Hardly had the ink dried on *The Interpreter's Bible* when *The Interpreter's Dictionary of the Bible* came along to test MPH facilities anew. This is a 3,976-page set of four volumes (\$45), which defines every person named in the Bible, or Apocrypha, every town, region, hill, stream, plant, animal, mineral, object—and has 1,000 black and white illustrations, plus 32 pages in full color. Before a single copy of the *Dictionary* was printed, orders for 42,000 sets were received.

The Interpreter's Dictionary was only one of 344 items produced last year by Abingdon Press, a depart-

*Tons of printed matter
for the church tower toward
the ceiling of MPH's large
warehouse in Nashville.*



ment of MPH's publishing division. Of these, 92 were books and 9 were pamphlets; 177 were miscellaneous items of church and church-school supplies; and 66 were church-music items, a relatively new and growing field. Significantly, a hundred new items were for exclusive use within The Methodist Church; the remaining 244 were of general appeal to all denominations and have unrestricted markets.

While sheer volume of production may stagger the imagination, it should be pointed out that this is not bigness for the sake of bigness; such statistics only reflect the simultaneous growth and needs of The Methodist Church in the 20th century. High quality and high quantity are demanded if more people are to be reached with the Christian Gospel today. The Publishing House, organized and owned by the church for 175 years, became printer, publisher, and distributor in order to undergird the programs of Methodism.

John Wesley, founder of Methodism, instructed that "every society be duly supplied with books." Francis Asbury, father of American Methodism, believed that next to preaching the printed word was the most important means of spreading the Gospel. The sale of Wesley's books provided revenue for the Wesleyan connection in England. In America, where the Publishing House began as the Book Concern in 1789, books carried the Christian message to frontiers without churches. Any profits were directed to the preachers fund as one of the major conference interests. Through the years, the Publishing House has appropriated more than \$21 million for retired preachers, preachers' widows, and orphan children—more than \$11 million since unification.

Growth through 175 years was not without problems and near disasters. With separation in 1844, division of Book Concern property became a major issue between

northern and southern branches of the church. A U.S. Supreme Court decision in 1854 gave the former Methodist Episcopal Church, South, a share of the Book Concern, and Southerners began setting up a publishing house that would duplicate in every respect the 60-year-old enterprise in New York.

When the Civil War broke out, southern publishing centers were in Nashville, Tenn., Richmond, Va., and Charleston, S.C.; after the war, the Methodist press was barely able to survive during economic upheavals. With reunification in 1939 of the three main branches of Methodism, Nashville became headquarters for the publishing interests of The Methodist Church.

From primitive press to full-color reproduction, from handwritten address slips to lightning-fast computers, the Publishing House in the early 1960s underwent reorganization to improve both the speed and efficiency of its service.

Treasure house of Methodist printing: Elizabeth Hughey, MPH librarian at Nashville, is holding the first issue of the Christian Advocate ever printed (1826).



The six regional service centers, one of which received and filled Mrs. Thompson's order for 12 hymnals, are a part of the Publishing House's retail division known as Cokesbury. These centers are in San Francisco, Calif., Dallas, Texas, Park Ridge, Ill., Richmond, Va., Teaneck, N.J., and Nashville, Tenn. In their great warehouses, the service centers carry complete stocks of church supplies, from pulpit furniture to audio-visual material. Bibles, commentaries, church music, religious reference books, children's books, fiction, home-planning books, and thousands of other items to meet the needs of churches and individuals.

An inventory at the Park Ridge center—responsible for nine states—would reveal \$500,000 in stock, with another \$200,000 inventory in the Cokesbury stores at Chicago, Ill., Detroit, Mich., and Cincinnati, Ohio. Park Ridge alone has an inventory of \$40,000 in Bibles.

While serving a church of some 10.2 million members, the Publishing House service reaches well beyond the Methodist membership. Both mail-order Regional Service Centers and Cokesbury stores furnish books to libraries, schools, government agencies, civic projects, and to individuals.

The 15 Cokesbury bookstores are extensions of the Regional Service Centers, serving only metropolitan areas.

The Cokesbury stores are well-located, well-lighted, well-stocked, and well-identified. Their stock represents many classifications of books: Bibles, books for children, parents, housewives, professional people, and especially ministers and teachers—all kinds of good books. Church and church-school supplies are major parts of each Cokesbury store inventory.

Cokesbury strives to fulfill its responsibility to the 20th-century church, family, and community with the same concern it evidently had in the 18th century when its stated purpose, continued to this day, was "to advance the cause of Christianity by disseminating religious knowledge and useful literary and scientific information."

As far back as 1826, the Rev. Nathan Bangs, publishing agent,

*Using modern media
to tell an ageless message
is TRAFCO's job . . .*

Methodism's Hollywood

"HOW DO you produce concern?" an earnest teen-ager asks in a documentary movie produced by Methodism's Television, Radio, and Film Commission [see *Lights! Camera! Action!* page 55].

The question is pertinent to TRAFCO's own mission, for it was created 16 years ago to help the church fill the thorny thicket of electronic communication with a compelling Christian message.

To reach the uncommitted, who comprise 36.6 percent of the U.S. population, TRAFCO prepares original radio and television shows, and supports National Council of Churches projects. For those within the church, it produces films, filmstrips, and recordings as they are requested and financed by our Methodist agencies.

TRAFCO also acts as a church clearinghouse for audio-visual information and conducts training sessions for ministers and laymen.

The name of the Radio and Film Commission, established by the 1952 General Conference, was changed in 1956 to include television. It is governed by a 30-member policy-making board which represents the Council of Bishops, church agencies, and jurisdictions. Day-to-day operations are handled by a staff of 39, ranging from typists to technicians to the general secretary, Dr. Harry C. Spencer.

While TRAFCO's Nashville headquarters continues to produce most radio programs, filmstrips, and documentary films, the fledgling West Coast office in Hollywood, not many blocks from fabled Hollywood and Vine, soon will handle most dramatic productions. By engaging sound stages, actors, and



*General Secretary Harry Spencer
(front) with other TRAFCO executives
(from left): Joe W. Davis, James
Campbell, and Nelson Price.*

technicians as needed, TRAFCO can employ motion-picture and TV facilities and talent without making long-range financial commitments.

Through its New York office, TRAFCO maintains contacts in the world's greatest center of communications.

TRAFCO's accomplishments are many. Among them: *Breakthru*, a series of television programs for fourth, fifth, and sixth-graders that delved into such things as honesty, failure, prejudice, and death. In its first 15 months, *Breakthru* was seen on 128 TV stations that cover 90 percent of the country's area. More than a million pieces of promotional literature were distributed.

The response to *Breakthru* and other projects has been encouraging, but the big job is ahead. To take reasonable advantage of the opportunities, TRAFCO estimates it needs \$1,050,000 a year for its TV-Radio Ministry Fund alone. The sole sources of support for that project are the annual conferences, which currently give about \$290,000 a year. As a World Service agency, it gets about \$300,000 for general expenses.

"The church is seeking to work in a society where people are aware of, attuned to, and influenced by visual-sound images in ways they themselves do not comprehend," says TRAFCO's quadrennial report.

"If the church can do its work well through the electronic media—if it can truly reach people where they are with a glimmer of the message of love—then new hope can stir in the secular souls of men."

—CAROL MULLER

said he felt obligated to obtain any book which the preacher ordered whether in the catalog or not. The problem becomes more complex when, for example, a new book of great value otherwise might include recipes for cooking with wine or mention poker as an enjoyable parlor game. There was the case, too, of a customer who returned a book on etiquette when she discovered that the author had suggested champagne cocktails as one beverage that can be served at a wedding reception.

Generally, however, book stock in Cokesbury stores is selected with discrimination and judgment. The manager is responsible for maintaining a well-balanced, high-quality inventory in keeping with that first stated purpose of the Publishing House: "dissemination of religious, scientific, and literary information."

In any multimillion-dollar business, someone must be boss; and it would not be easy for the casual observer to discover just who is the ultimate source of authority in The Methodist Publishing House. It is owned by The Methodist Church; but is supervised and directed by the Board of Publication—which, in turn, is responsible to

the General Conference. In addition to its officers, the board elects the MPH president and publisher; the book editor of the church; and the editorial director and editors of *CHRISTIAN ADVOCATE*, *TOGETHER*, and the *Central Christian Advocate*.

Made up of 2 bishops and 43 other members—25 laymen, 18 ministers—who are elected by the jurisdictional conferences, the full board meets annually (an executive committee meets quarterly). Functioning like the board of directors of any large corporation, the board oversees all MPH publishing policy and practice. Chief executive officer of MPH is Lovick Pierce, who is directly responsible to the Board of Publication.

When the Council of Bishops called for a "bold venture," in religious journalism in 1952, nothing was said about *TOGETHER*, what it would contain, or how it would appear. It was merely another assignment, as well as a challenge, to The Methodist Publishing House. The church wanted a new magazine; and it was up to the house to do the job.

At the same time, the Publishing House has freedom for creative activity of its own, initiating new projects, and fulfilling new missions

for Methodism. On the eve of its 175th anniversary, President and Publisher Pierce declared that The Methodist Publishing House "is without question one of the oldest of American businesses from the standpoint of continuous service; in truth, the Publishing House and The Methodist Church and the nation have grown up together. Through all these years the Publishing House has made a marked impression on American life . . . even to the far-flung corners of the world, upon Christian thought, and especially upon our nation."

No limit of service to Methodism and Christianity is in sight, other than that demanded by the church itself. The old stories must be told again in new ways, and successive generations will seek spiritual guidance and inspiration in new, brighter books and periodicals. The need for the Gospel of the printed word is no nearer an end, it seems, than it was nearly 20 centuries ago when John wrote (John 21:25 KJV):

"And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written."

When Methodists Make the News...

AT A RECENT meeting in Tampa, Fla., the Methodist Board of Christian Social Concerns took newsworthy action on several issues vitally concerning the church. At the same time, it was announced in Evanston, Ill., that The Methodist Church will be asked at General Conference to amend several rules governing its bishops. And from Nashville, Tenn., came news of staff changes in the church magazine.

Scores of times during the year, such events are reported promptly and accurately to the nation's news media by the Commission of Public Relations and Methodist Information. This comparatively small body of professional public-relations men, who have intimate knowledge of the church, its organization and structure, did not exist before 1939. At the Uniting Conference, the bishops recommended that the church establish such a com-

mission to keep Methodists and others informed and "in touch with its thought, life, and activity."

What has become better known as "Methodist Information" began as one office in New York in October, 1940. Today there are four centers—New York, Chicago, Nashville, and Washington, D.C. In these cities are located the principal news-making bodies of the church: the general boards, commissions, and the publishing interests of Methodism. In New York, Methodist Information means Ralph Stooddy, retiring this year as general secretary and director; in Chicago, Arthur West, his successor whose work will be taken over by Robert Lear; in Nashville, William M. Hearn; in Washington, Winston H. Taylor.

Defined as "the official general news-gathering and distributing agency for The Methodist Church and its general

agencies," the commission serves the nation's newspapers, magazines, and radio and television networks. In addition to its regular news releases, the commission prepares background information and current news reports on the various conferences of the church; it provides photographs, personal news stories, feature articles; it aids in promotional campaigns, serves the boards and agencies in a number of capacities, and is available to the news media for many miscellaneous services.

As church news assumes more and more importance in the public eye, a more local aspect of Methodist Information has shown phenomenal growth as the commission has encouraged the episcopal areas of Methodism to establish public-relations posts of their own.

In 1952, there were eight such area offices. Today there are 33 which extend the coverage and dissemination of Methodist news and information of particular interest to their own areas.



Samuel Babb: His subscription began in September, 1826, with the ADVOCATE's Vol. 1, No. 1.

5 GENERATIONS OF *Methodist* READERS

THE ERIE Canal had just opened, but the first U.S. passenger train was yet to run. Circuit riders were moving over the mountains into the deep valleys of West Virginia, however, and one of them brought the news to Samuel Babb: the Methodist Episcopal Church, he said, proposed to establish a weekly paper. It would be printed in New York, and would be called CHRISTIAN ADVOCATE.

Mr. Babb, a substantial man, a descendant of Dutchmen who came from Rotterdam about 1752, entered his subscription sight unseen, and received the first issue, dated September 9, 1826. It was typical of him that he would want the news of both world and church.

Because Samuel Babb was a devout Methodist, a believer in education, he started a tradition that continues in the family today. There was no church or school in the mountain community where he was rearing a family, so he established both. Babb taught the children of the neighborhood without charge, conducted Sunday school, and even preached when the circuit rider was not present.

Samuel Babb's children grew up reading the ADVOCATE. All attended college, including a daughter, who rode horseback with her father to Staunton, Va., where she attended a Methodist school and was valedictorian of her class. When Samuel's son, John, was married, the ADVOCATE was read by five daughters



Three of five generations: Mr. and Mrs. Roy C. Babb pose with grandchildren and daughters, Mrs. John Brown (left) and Mrs. Richard Thompson. Standing are Mr. Brown (left) and Mr. Thompson.

and six sons, one of them Roy C. Babb, who lives in Maysville, W.Va., and subscribes to the ADVOCATE's successor, TOGETHER.

"We have two daughters, Barbara and Betty, who are married and the mothers of children," Roy Babb writes. "They will continue taking the magazine when I am gone . . . and I hope their children will continue taking the church paper when their own mothers are gone."

And you may have guessed it: both daughters were valedictorians of their high-school classes, and attended college on scholarships.

—H. B. TEETER

The church and school built by Samuel Babb, original ADVOCATE subscriber, still is standing.



Light Unto My Path

Weekly Meditations by Missionaries on the International Sunday School Lessons



Max K. Lowdermilk
India



Roger O. Colvin
Puerto Rico



John H. Skillman
Japan



James H. Moore
Korea



W. R. Schisler, Jr.
Brazil

MAY 3

Whatever your task, work heartily, as serving the Lord and not men.—Colossians 3:23

THE CHRISTIAN church today is in the midst of a dangerous world. Storm warnings are up everywhere. High winds of change rush through every land and culture. Fear, pride, prejudice, and uncontrolled human passions engulf mankind. The thunder of revolutions dins in our ears. The lightning impact of emerging national religions and ideologies startles us.

The Christian has two alternatives in such a world. He can seek refuge from the storm by staying behind the closed doors of the church where in dim light he can pray diligently for his and the church's survival. Or, he can accept his Christian vocation and help the church throw open its doors and view the world with reality.

Christ is calling the Christian to put his whole heart into carrying the strong light of the Gospel into this dark, surging, and shaking world. Christ himself lived in an equally dangerous time, and even today calls us to demonstrate that survival is related to losing one's life in the service of a sinful and needy world.

Mere proclamation of the Gospel, Paul tells us, is not enough, but living out the Gospel is what we must do. The Word of Christ must become

more than mere words. It must be spelled out in all our daily acts; it must be demonstrated so that the world can see and believe.

These times of crises should be times of unprecedented challenge for the Christian. Yes, he is called to help in the creation of a new heaven and a new earth!

This, too, is a "great time to be alive," as Harry Emerson Fosdick remarked during World War II. Whatever you may be doing—in your worship, your assemblies, your boards, your work, and your family life—do all with your heart, as though you were doing it for the Lord and not for man.

When we do this, then truly the world will hear from this generation of believers!

Prayer: God, our Father, we thank you for making the issues clear and the challenges sharp for all Christians. Give us a new vision of our mission today and the hope for a world made new in Christ. Amen.

—MAX K. LOWDERMILK

MAY 10

So, whether you eat or drink, or whatever you do, do all to the glory of God.—1 Corinthians 10:31

OUR YOUTH at summer camp were discussing the values of different forms of worship. Every so

often the phrase "to the glory of God" entered the conversation. Finally someone asked, "What do you mean, 'the glory of God'?" Suddenly, everyone became quiet.

Many of us become silent, too, when we try to explain "to the glory of God." We write it in our ritual, inscribe it on plaques, base traditions and codes upon it, and still it eludes our understanding.

Paul is speaking about Christian liberty which has for its basis Christian love toward the neighbor. We cannot eliminate love nor the neighbor. To do so does not glorify God less; it does not glorify him at all. We bring glory to God through our fullest expression and manifestation of God's love being shared with each and every one.

It is action not for action's sake but such as comes from our being which is rooted and grounded in Christ, whose essence is love. This we are free to select, our being; the second, our neighbor, we are not. He comes to us; he forces himself upon us; he flees from us; he is rich, poor, intelligent, or ignorant.

He is any man and his need is God's love.

God does not ask us to generate a false love. This is his gift to us. He does ask for the openness of mind and heart and purpose that he may manifest himself through us in love. We cannot glorify God in solitude, in prejudice, in arrogance, in selfishness,

in bitterness, in dissension nor separation. His glory is for us to share Christ with any man, even as he shared his love with us.

Prayer: Father, so often when we try to glorify thee, we glorify ourselves. Forgive us, and give of thyself in such measure that others will be blest by the overflow. Amen.

—ROGER COLVIN

MAY 17

Wine is a mocker, strong drink a brawler; and whoever is led astray by it is not wise.—Proverbs 20:1

WHILE hiking the 330-mile Tokaido, Eastern Highway, between Kyoto and Tokyo, Japan, we were hailed by a woman who invited us into her home for rest and refreshment. She offered a gift, some plum wine her family had made.

Wine, that drink of the marriage feast at Cana in Galilee when Jesus performed the miracle of transforming water into wine for the guests . . .

Wine, that expression of warm hospitality, kindness, thoughtfulness . . .

Could that wine also be "a mocker" and "a brawler" by which "whoever is led astray by it is not wise"?

Yes, it could. We all know about the deleterious effects of strong drink; the role it has played in accidents; what it has done to health, to families; what influence it has on morals; and how it degrades personality and human dignity. Yes, wine stands condemned.

But wait a minute. Is it the wine, or is it man himself who deserves blame? It is we ourselves who have stood idly by while the mass media were recruited to assault us, even in our homes, with advertisements of alcoholic beverages, who have allowed its acceptance by society to such an extent that man must have great courage and strength to resist the social pressure.

It is the attitudes developed that cause me concern—an attitude of sophistication in drinking, an attitude that it is manly or necessary to demonstrate what a regular guy one is.

And all the time, the person who has discovered the truth that he can be adequate as a person, so long as God is with him, continues his quiet witness without the crutch provided by drink.

Prayer: Lord, help us not to deceive ourselves through the use of wine but to draw our strength and courage directly from thee. Amen.

—JOHN H. SKILLMAN

MAY 24

"Then render to Caesar the things that are Caesar's, and to God the things that are God's."—Luke 20:25

IN THE center of the flag of the Republic of Korea is a divided circle, a brilliant red top and a blue bottom, on a white background.

This circle represents the Absolute, or essential unity of all being. The Um and the Yan divisions within the circle represent eternal duality of heaven and earth. Its intertwined design signifies the close interrelationship of the two worlds.

In our society, the church and state may for various reasons be separated. But for the individual Christian, the two must increasingly be one. The marketplace must be permeated with the Spirit of Christ, and at the same time the church must become more responsible in business dealings and in the social aspects of life.

Small minorities among us have tried to muffle God. Yet when tragedy comes to the nation we turn to him, whom we had rejected, for comfort and strength. We need to rediscover the true secret of being great and to reexamine the principles on which our country was founded.

The people of Suburbia are at times accused of playing different roles—at business, home, and church. A Christian must be one person consistent in

Pharisees and Publicans

*Pious people,
Proudly proclaiming
Personal purity,
Possess poverty.*

*Sinful souls,
Self-surrounded,
Seeking sanctuary
Secure sainthood.*

RALPH T. ALTON
Bishop, Wisconsin Area

his behavior always, everywhere. A good citizen of the Kingdom really needs no other law for society.

Jesus did not evade the trap the scribes had set for him. He did not advocate withdrawal from our obligation to the state, neither did he lessen any obligation to God. May we follow his perfect example.

Prayer: O Father, help me this day to be one person in thee in all the aspects of life which I may be called upon to be. May business, home, and church be more compatible with each other because all are permeated by thy Spirit. In Jesus' name. Amen.

—JAMES H. MOORE

MAY 31

Righteousness exalts a nation, but sin is a reproach to any people.—Proverbs 14:34

THIS PROVERB is an obvious truth. What is not so obvious are the criteria by which to judge right from wrong, exaltation from reproach.

A tale is told of a Portuguese fishing village that was about to be overrun by Napoleon's troops. This village's most precious possession was a large bell in the church tower.

Afraid that it might be melted into shrapnel, the villagers took the bell out to sea and lowered it into the water. Instead of marking the floor of the ocean where the bell was placed, they marked the side of the boat from which it was lowered. The bell, of course, was never recovered. This typifies much of present-day religious practices.

Every nation today is under judgment for its social, political, and commercial decisions. But what are the criteria by which these judgments are made? The uncertain criteria of the moving vessel of history, or the eternal ground of all being?

A contemporary theologian says that the stance of a Christian who would understand what is going on in the world is that of a man with a daily newspaper in one hand and the Bible in the other.

"National sin" and "national righteousness" without this double perspective is a tricky judgment.

Only God is immovable and eternal—and he is the standard under which all of us are judged. He exalts and reproaches, for he is Lord both of the Bible and of all history.

Prayer: Make us aware, Lord, of thy sovereignty in our national life and guide us into the paths of thy righteousness. Amen.

—WILLIAM R. SCHISLER, JR.



Cartoon by Charles M. Schulz. © 1963 by Warner Press, Inc.

"Is it backsliding when you catch yourself humming a cigarette commercial?"

Teens Together

By RICHMOND BARBOUR

DO YOU sometimes argue with your parents? Do you frequently feel like objecting to their orders? If you do, you are a normal teen-ager in a normal American home. Your parents love you. They know that they are responsible for you. They believe that your judgment is not too reliable, and they must protect you by setting limits to your conduct. But you feel that you are growing up, that you should have more freedom. Hence the arguments.

However, such squabbles are not good. Each one weakens you and your parents, at least a little. I have some suggestions for reducing the number of differences. Will you try these out?

First: Be as companionable as possible with your folks. When things are peaceful, tell them how you feel about things. Try to get them started talking about the troubles they had when they were your age. Help them to see the world through your eyes.

Second: Work out rules with them in advance, before crises develop. Rules for dates, allowances, homework, car use, clothes, hair styles, and so on. If your parents are extremely strict, ask them to compare their rules with those of the parents of your

friends. Probably they will accept suggestions from other adults which they might not take from you.

Third: Be responsible. Do not follow your impulses. Try always to use good judgment. Prove by your conduct that you are reliable. Then your folks will expand your freedom. If your judgment is bad, they will clamp down harder. It pays to have a good reputation.

Fourth: Avoid showdowns, since you are sure to lose them. Try to hold your temper. Surrender your point when necessary, with a wisecrack to reduce the tension. Legally and morally, you must obey your parents.

How can I get closer to my mother? I'm a girl, 13. My mother knows my friends and approves of them. She is satisfied with my school work. She almost never scolds me. I suppose I should feel lucky. However, I never have been able to tell her about my problems. When I ask her for advice in my thinking, she always changes the subject. Is there any way to get

her to help me?—J.C. Pick a time when your mother is in a friendly mood. Then ask her point-blank to help you with your thinking. If she changes the subject, go back to it. Praise her judgment; let her see that you need the benefit of her experience.

aa

My parents separated, long ago. Now I have a stepfather. He has adopted me, so I use his name. At first we got along fine, but recently he has become mean. He scolds my mother unmercifully. He tells her not to spend "his" money for my clothes and books. He screamed at me because I used "his" typewriter, to write a term paper. Mama heard him yelling and lost her temper. She told him that she had paid for the typewriter out of her own salary. She said I had the right to use it if I wanted to. They argued most of the night. This sort of thing has happened many times. I have tried very hard to keep from offending them. Is there any way to bring peace to my family?—M.B. Keep on trying to be a good girl. Head off trouble whenever you see it coming. Do your best to get your mother and stepfather to go together for counseling at the family service association in your city. With expert help, they may be able to find ways to live more happily together. Then your home would be peaceful again.

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I'm a boy, 16, and would like to have a girl friend. My buddies have dates, but I don't. I stay home Friday and Saturday nights, while they're out having fun. Recently I worked up my courage and asked a girl to go to a movie that night. She said no, that she was busy. She added that she liked me a lot and was sorry. Now I'm more bashful than ever. Can you help me?—R.W. Girls are just as eager for dates as you are. Next time ask the girl far enough ahead for her to make plans. Pick a show you know she will want to see. Almost certainly she will say yes. Bathe before the date and dress in clean clothes. Be sure to use a deodorant and clean your fingernails. While you are going to and from the movies, ask questions which will start the girl talking about things which interest her. Most girls enjoy talking and like boys who listen. Take the girl for a bite to eat after the show. Do not park or get fresh. Be sure to take

aa

her home a few minutes before the deadline time. Then she should be ready to say yes when you ask.



I'm a girl of 14. I've heard a lot about "honor thy father and thy mother," but how can I honor a dad who loses self-control? Recently at dinner, he lost his temper and threw a whole cake, plate and all, against the wall. He yells at Mama and me the worst way. However, on Sundays he dresses up and goes to church, acting meek and mild. Who could love a man like that?—N.W. You could. At least, you should try. Even though you are dismayed over the bad things he does, you still care deeply for him. His temper indicates an emotional problem. He does not want to be this way and he suffers intensely. He tries on Sundays to be better, and should be honored for trying. I suggest you talk with your mother about arranging for him to have interviews with a psychiatrist about his temper.



I'm a mixed-up kid of 17. All the other teen-agers have it in for me. So do my teachers. Even strangers sneer at me on the street. I have several fights each day because of the way I am treated. I have decided to carry a knife so I can defend myself. A counselor at school said I should see a psychiatrist. That proves he's against me, too. He wanted me to give him my knife. I refused. Can you help me?—S.R. Please believe me when I assure you that people are not sneering at you. Not all your classmates have it in for you. Your teachers are trying to help you. Your feelings go with a deep-seated emotional disorder. Your counselor's advice is excellent. Ask your family physician to refer you to a psychiatrist. Above all, do not carry that knife. Destroy it right now.



My parents always told me to make my own vocational choice. However, when I decided to major in music and become a church music leader, they objected. They said church musicians make very poor livings. Now they say they won't pay my way to college. What can I do?—M.H. Have them talk with your favorite

Letter to Clarissa



DEAR CLARISSA:

Thank you again for the birthday greetings. You know, ever since I was 80 I have viewed the mounting years a little disbelievingly. They seem to have left us much the same people we were in school together so many years ago.

I remember in particular your love of mathematics—how you delved delightedly into complicated problems while the rest of us plodded along—and it has occurred to me that all life is arithmetical.

To the mind of the growing child, new facts and impressions constantly are being *added*. In youth, skills and pleasures are *multiplied*, and the adult years see our interests *divided* among family, social, and business matters. Now, in these later years, little by little, powers are *subtracted* from us.

When we reach the age of the minus sign and the body dictates to the will which once ruled it, we must call upon a strength and wisdom greater than our own. Then it is time to take to heart the prayer of Reinhold Niebuhr:

*God grant me the serenity
to accept the things I cannot
change, the courage to change
the things I can, and the wis-
dom to know the difference.*

A long time ago, when old age seemed far away, I read an article which said, "You must prepare for old age beforehand; it is a lonely time." Looking around at my friends and neighbors here in the home, I know what the writer was trying to say. So many of them have almost nothing to sustain them—no poetry, no stories, and no humor. (I confess that I'm a bit ashamed at times that I did not do more memorizing in my earlier days.)

But I met a lady in the infirmary who had to lie flat and thus could not read. She entertained herself by quoting endlessly from Shake-

speare. She had had to memorize his plays as a girl and, whenever she tired of radio or TV, she would recall his most beautiful lines and verses.

Fortunately, I recall much from my Scripture readings. To me, this remembered wisdom is both mental and spiritual food, providing strength which I could never draw from any merely human resource.

You asked me to tell you something about community life and the people living here. Well, for those with families, those who have been living alone, and those from far-away places, adjustment often is difficult. Everyone is subject to the discipline of meal hours, radio restrictions, and other regulations for the general good.

This is when one's real character shows. Past glories do not count here; everyone is treated the same. Bad traits appear—selfishness, pride, jealousy, and the like, but "the fruits of the Spirit" Paul talks about also show. Tolerance, understanding, truthfulness, are "the tie that binds our hearts" in this common life.

How's my health? Saying how we feel is something of a taboo here. As everyone must be over 65 years of age, and many of us bear the burdens of high blood pressure, heart conditions, rheumatism, and such, we are always tempted to discuss them. They are interesting to us personally, but don't do much for our neighbors, so most of us restrain ourselves from harping on them.

I'll confess I must rest a wearisome number of hours each day; it reminds me of Christ's words in John 6:63: "It is the spirit that gives life, the flesh is of no avail; the words that I have spoken to you are spirit and life."

Well, there goes the gong again. I've got to be hopping to dinner. Write soon and I will, too.

Ever yours,

VIRGINIA MADDEN



*Bishop Nall Answers
Questionous About*

Your Faith and Your Church

Is smoking sinful? If one accepts the fact that harmful practices are sinful, that takes care of smoking. The Rev. Aloysius J. Welsh, Roman Catholic leader in social education, contends that, if a person is warned by his physician to quit smoking, and he fails to do so, he commits a mortal sin. If he smokes for pleasure or relaxation, and fails to make a reasonable effort to quit, he commits a venial sin.

Methodism's traditional attitude on tobacco, unchanged by elaborate and expensive campaigns to popularize smoking, is not the result of puritanical and fanatical extremism. We ask our ministers to abstain from the use of tobacco because we believe that it injures their influence. Without censoring or condemning indulgence by our lay people, we believe that ministers are called upon to stand for purity of life in body, mind, and spirit, and to stand against the don't-care attitudes that jeopardize health and happiness.

Is integration a theological problem? Yes—in the sense that, basically, we must make our peace with the fact that all people, without regard to their dermatological distinctions, are children of our Father. What we think of his other children bears directly on what we think of God himself.

So, the last court of appeal is not the Supreme Court of the United States, but the court of the Lord.

What is Christian maturity? There is much talk about man "coming of age"—scientifically, emotionally, culturally. The usual implication is that we "put away the childish things" of less sophisticated times.

If there is any maturing, any genuine growing up, it surely is not in the scientific and technological aspects of our living. With all our roaming around in space, we are still tied to the apron strings of our prides and prejudices. As O. Fielding Clarke says in *For Christ's Sake* (an answer to *Honest to God* by John A. T. Robinson), "Never has security been so much talked about, and never was the human race less secure."

When Paul made distinctions between milk and meat (1 Corinthians 3:2, Hebrews 5:12, and elsewhere), he was looking forward to the time when Christians would be grown up and maturity means putting the Good News at the core of life.

"The questions make me wish I could meet the questioners face to face," reports Bishop Nall, episcopal leader of Methodism's Minnesota Area. The bishop, who began answering questions while editor of the *CHRISTIAN ADVOCATE*, explains: "I like people who ask questions."

high-school music teacher about careers in music. Then have them see your school counselor. They might accept suggestions from them which they cannot accept from you. Many church music leaders combine that activity with public-school music teaching. They perform a Christian service and still earn a reasonably good living.



Don't you think a boy, 13, is old enough to go to the movies? When I was little I went to the Saturday matinees. Now I want to go with a few friends on Friday nights. However, several weeks ago, some other kids got noisy and were thrown out of the theater. Since then, my folks have not let me go. What can I do?

—W.K. Thirteen is not too young for a boy to go to the right sort of movie with the right sort of friends. It hardly seems fair to penalize you for the mistakes others made. But probably your parents merely are trying to make sure that you do not get involved with the wrong crowd. As you know, Friday-night movie gangs can be wild. The quickest way to get your folks to relent is to obey without grumbling.



I'm disgusted at being a girl. I'm 15. My friends say I am foolish, but I hate the thought of being a housewife and mother. I don't want to stay home all the time; I want to earn money. I just don't want to be a lady. Am I abnormal?—G.A. No, you are not abnormal. Fifteen is usually the peak year for feelings of rebelliousness. Thousands of girls rebel at the thought of ever being a "lady." You need to develop wide interests. Probably your feeling will change several years from now when you fall seriously in love. Eventually you will realize that marriage and motherhood are the greatest careers of all.

Teens: You are not alone in your problems, for Dr. Barbour is always eager to help. Of course, he will keep your identity confidential. Write to him c/o TOGETHER, Box 423, Park Ridge, Ill. 60068.



—EDITORS

Ann Arbor MYFers tour on Easter vacation and learn movie acting.

Lights! Camera! Action!

RETREATS are a vital part of the youth program at the First Methodist Church in Ann Arbor, Mich. But never before had one included grease paint and cameras.

The Methodist Youth Fellowship had been chosen, after a nationwide search by the Methodist Board of Education, to make a movie that would trigger self-evaluations by other youth groups.

They did it by piling into two chartered buses and heading for Nashville, Tenn., where they spent their Easter vacation at the Television, Radio, and Film Commission (TRAFECO) studios. [See *Methodism's Hollywood*, page 47]. Outdoor scenes were filmed later near home.

Deeper Root, available from The Methodist Publishing House, which provided the \$25,000 to make it, was done spontaneously.

"How do you produce concern?" one member, Martha Ratliff, asks.

Still another MYFer wonders:



Part of the amateur cast of 54 climbs around a rustic jungle gym as the camera grinds. Actors' job: Just act natural.



Despite rainy weather, good spirits prevail as the MYF arrives at Mill Lake, a state campsite west of Ann Arbor, to film outdoor sequences. Sunshine came later.





Indoor scenes were taken at TRAFECO headquarters, Nashville, where a realistic lodge setting was built inside a studio. Filming took all week.

The responsibility and work deepened the group's sense of fellowship. Carol Johnston, adjusting her makeup here, called it "the most worthwhile week of my life."

Director John Clayton (center) and his crew were admired for their Christian witness, skill, and patience.





Paul Woosley does double duty as the cameraman's assistant while Hugh Wilson waits to lead his class in a discussion of Corinthians.

"Just what is Christian witness?"

"We had always been quite honest with one another," one boy explained later, "but in Nashville we were together for a whole week—and we looked at our problems very closely and tried to *do* something about them rather than just *recognize* them."

The Ann Arbor MYF has 80 members, but they agree they are not reaching those youths who need them most. After a discussion about it, Barbara Crippen decided, "The reason we beat around the bush

was that we wouldn't admit to ourselves what our real problem is. The fact is that we as a group are afraid that the kids who smoke and drink and are 'hoody' might ruin the reputation of our group."

It was a stimulating week, but Barbara summed up the feelings of many when she said, "It wasn't until the last scene, the Quaker worship service, that I felt we had been successful. It was then that I felt the presence of God and knew he was helping us."



Making a movie can be hard work, and talkative roommates can keep a girl from getting a full quota of sleep. So Donna Jean Carr naps.

During their free time, some of the cast visited Andrew Jackson's home, the Hermitage.



Looks at NEW Books



Medieval Bibles were copied laboriously by scribes like this French monk. (From 6,000 Years of the Bible.)

HISTORIANS can get tremendously excited about beginnings. One long-standing controversy in The Methodist Church is over who founded the first Methodist society in America—and where. On one side are the followers of Philip Embury, who in 1766 assumed the office of preacher to a group that grew into John Street Church, New York City. Equally vehement in their claims are those who hold that Robert Strawbridge founded the first Methodist societies in Maryland and that Leesburg, Va., can claim the first Methodist building in the country.

The History of American Methodism (Abingdon, three volumes, \$27.50) puts forth both claims but does not resolve the issue. Rather, it quotes the 1787 *Discipline* which said both beginnings happened "about the same time." This is indicative of the integrity of the research reflected in this chronological story of The Methodist Church from the events preceding its founding at the Christmas Conference of 1784 to the General Conference of 1960.

The 3-volume work is the product of 44 writers working under the direction of a 9-man editorial board representing the Council of Bishops, the Association of Methodist Historical Societies, and the faculties of Methodist theological seminaries. The general editor was Dr. Emory Stevens Bucke, book editor of Abingdon Press.

The job of creating it got under way after the 1956 General Conference adopted a report of the Committee on Publishing Interests calling for publication of such a history. It is the first complete history of Amer-

ican Methodism since the publication of a multivolume set by Bishop John Fletcher Hurst in 1902.

The story of any organization, secular or churchly, is necessarily filled with meetings, motions, and movements. This history is no exception. But by using actual quotations from letters, reports, and official minutes it makes the men and women responsible for the events come alive. This is particularly true in the record of the General Conference of 1844, when the church divided into northern and southern churches. In fact, the people involved sound uncomfortably like people discussing the church and race today.

The TOGETHER/ADVOCATE research library can hardly wait until I finish reviewing the *History*, because our librarians feel it will offer authoritative answers to many questions that have not been answered before. Although it is well written and expertly edited, I cannot say it is the most absorbing kind of family reading. If your interest in Methodism, and in history, is deeper than most, however, you will want it for your library. And certainly, it should be in every church library. If you are thinking of a gift of books for your church, you could not do better than to select this.

A will left by the chancellor of York in 1378 directed that his Bibles and prayer books be given to churches at Newcastle, "there to be chained up so that all men may use them." Churches and monasteries in the Middle Ages made a practice of chaining their precious hand-copied Bibles to a wall or shelf to thwart thievery.

A report from a group of nuns in

Germany in 1309 gives us an idea how precious the Scriptures were. The sisters bought 90 acres of land, 2 farmhouses, a wood, and a farm with 2 acres of woodland for less than a third of the silver they received for selling only one Bible.

Because of the scarcity of Bibles and the monks' fervor to copy them, Medieval efficiency experts in the monasteries had one monk dictating the text to 10 or 20 others. This resulted in more Bibles—and some interesting mistakes in transcription.

King Henry VIII of England, whose liking for the ladies did not include offering them equal cultural advantages, forbade women to read the Bible. Apprentices and artificers were not allowed to read it, either. Only "the gentry" could read it "in private." This law, passed in 1543, prevailed until the king died in 1547.

G. S. Wegener gives us the whole history of the Scriptures in *6,000 Years of the Bible* (Harper & Row, \$7.95), and rarely have 60 centuries passed so quickly or so interestingly.

The book begins with ancient civilizations that "nourished the traditions, the stories, and the songs, that eventually became Holy Writ." Experiences of archaeologists in discovering ancient cities are recounted. And, sweeping down the centuries, it traces the rise and fall of civilizations and the Bible's part in the life of man. Concluding chapters deal with modern scholars' quest of lost documents from biblical times.

Excellent illustrations add to the liveliness of Wegener's text.

In a thick but not weighty guide to Bible-reading titled *The Heritage of*

Biblical Faith (Bethany, \$4.50), Vanderbilt University's Professor J. Philip Hyatt has forced me to give some thought to what the Bible is *not*.

It is *not*, Dr. Hyatt says, a good-luck charm, a fetish, or an idol. It is *not* a detailed blueprint for our individual lives, nor a blueprint for the church. It is *not* a book that is verbally inspired in all its parts, and therefore wholly infallible.

For those who believe that the Bible cannot err, he puts forth several reasons why it can. We do not have a single book, not even a single word of the Bible in the handwriting of its first author. Scholars do not know the precise meaning of some words and some passages. The Bible, when taken as a whole, contains contradictions and inconsistencies. It contains statements that cannot be reconciled with known facts of history or with scientific beliefs of our day. Even the Bible itself does not claim full infallibility, though passages claim inspiration for a part of it. "Inerrancy is a word that is appropriate to the religion of the Bible at its best, not to its history and science."

What the Bible *is*, says Dr. Hyatt, "is a record of God's disclosure of himself to men both in his acts in history and in his speaking to men; it is also a record of men's response to that disclosure—in what they both did and said, whether in faith or in rebellion, whether they understood him correctly or not."

Professor of Old Testament and director of graduate studies at Vanderbilt, Dr. Hyatt has written a thorough and readable guide to the history, literature, and theology of the Old and New Testaments and the Apocrypha.

During the last years of her life, the great French novelist Colette was confined to her bedroom with arthri-

tis. Sensibly, she had her bed placed on a platform by a window overlooking Paris' Palais-Royal Garden. There, surrounded by her cats, her books, and mementos, looking out on the active life of children and passersby, she continued to write. Her desk bestrode the bed, gliding easily from head to foot. The paper on which she wrote was pale blue as a summer sky.

She intended her last book to be a journal, but she came to realize that she did not possess the knack of noting the unusual and discarding the commonplace. Rather, it was the ordinary that stimulated her. Thus, *The Blue Lantern* (Farrar, Straus and Cudahy, \$3.95) became a marvelous compound of reminiscence and observation, now recalling friends of a lifetime, now remarking on the antics of a child below her window or the art of building a fire in her bedroom fireplace. Colette was at her most gifted in describing what she noted through her five senses; and though she complained that age was dulling her perception, her writing belies the dulling. The most ordinary objects become extraordinary.

The blue lantern was a draughtsman's lamp fixed to the wall, with an arm that could be bent in every direction. Colette herself made its funnel-shaped shade out of two pieces of the blue paper she used for her work.

Bishop Gerald Kennedy's discourse on reading for pleasure [*Browsing in Fiction*, March, page 58] was a perfect lead-in to a bonus for Shakespeare enthusiasts—two new biographies, with almost identical titles.

Peter Quennell, regrettably, dwells at too great length on English history in *Shakespeare, A Biography* (World, \$6.95), and he portrays only a wax figure instead of a soul encased in mortal flesh. In contrast, A. L. Rowse in *William Shakespeare; A Biography* (Harper & Row, \$6.95) makes the greatest of all dramatists come alive.

Shakespeare was endowed richly with understanding and sympathy, political perspicacity, common sense and imagination, tenderness toward women, a high sense of men's responsibilities toward one another, and a "family vision of mankind." He was, above all, a patriot. And his plays sparkle with homespun expressions and wisecracks (some stultifying high-school English courses to the contrary).

What is interesting to Methodists is his exemplary ethical attitude. He did not inject God into his works, but he passed on to us thoughts stemming from diligent study of the Bible and Prayer Book. And the glorious cadences of the Psalms echo and re-echo through his lines.

Quennell and Rowse agree that time

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—MARGARET F. DONALDSON



LAY TESTIMONY TO THE FAITH THAT WORKS

Lay people in many walks of life are represented in the May-June "Lay Witness Number" of *The Upper Room*. All the meditations in this issue are written by laymen and lay women from countries around the world.

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was the key factor in Shakespeare's life (1564-1616). The English theater came into its own shortly before he was born. The facts are skimpy, so the authors meticulously shore up the record from his association with historical events. He came from a good middle-class family. Although he was not an educated man, he had sound schooling and read Latin fluently. And he was ambitious.

At age 18 he married Anne Hathaway, 8 years his senior. She was and always remained illiterate.

He gained recognition as a writer by 1592 and in 1594 became a "sharer" in the theatrical company that later became the King's Men, the leading troupe in the country.

His break was getting acquainted with the then young Earl of Southampton. In those days an artist needed a patron. Quennell and Rowse say that Shakespeare addressed most of his *Sonnets* to that peer, whose money enabled the poet-dramatist to go into business. Other *Sonnets* he addressed to the mysterious Dark Lady, his one-time mistress, who transferred her affections to his patron.

Rowse's book is satisfying reading. This historian and poet, acknowledged the outstanding living authority on Shakespeare, gives us a delightful volume. Quennell, a literary historian and biographer, has written a book of less merit.

All you have to do is say the words "harbor" or "seaport" to set me dreaming. For boys—and girls, too—who share this feeling, Robert Carse's book on *Great American Harbors* (Norton, \$3.50) will hold fascination. Not that it is a glamorized version. Carse himself is an experienced seaman, and both text and photographs are crisp and practical.

The ports covered are Boston, New York, Baltimore, New Orleans, Los Angeles, San Francisco, Seattle, all coastal ports, and Cleveland, which is on Lake Erie.

It is sad that two men of goodwill like George Abbott and Walter C. Alvarez have turned away from the church. Both are naturally religious, both highly ethical. But Abbott was repelled by the stiff religiosity of his father's family, Methodists all, to such an extent that he now says firmly he is an atheist. Dr. Alvarez, a successful physician, says of ministers he has known: "I wish that in their pulpits they could answer frankly—as many would gladly do—the questions that bother me and my scientific friends." Nevertheless, he remains basically a Christian.

George Abbott, who has been connected with more hits than anyone in the history of the American theater,

recalls 50 years on Broadway in "*Mister Abbott*" (Random House, \$4.95). It is the story of a man who knows his own mind and speaks it, sentimentalizing neither friend nor enemy.

Abbott admirers will protest that his self-portrait does not do him justice; his detractors will find it hard to say anything about him that he does not say, authoritatively, about himself. The picture that emerges is of a man immensely sure of himself, who detests the phony and strives, constantly, to take the rational view of everything, including himself. His zest for life is boundless, and his kindness and tolerance are unwittingly revealed on many a page.

Dr. Alvarez recalls a lifelong love affair with medicine that has taken him from mining camp to Mayo Clinic in *Incurable Physician* (Prentice-Hall, \$4.95). His autobiography is as lively and informal as his newspaper column. It reflects the remarkable developments of medicine during the last 70 years and throws interesting sidelights on great medical men Dr. Alvarez has known. Above all, it expresses his love for people, his enjoyment of living, and his crusading devotion to the science of healing.

"What a wonderful, wonderful, wonderful time this is to be young in America!" wrote Gladys Hasty Carroll in 1922. It was during the summer between her freshman and sophomore years in college, and that young lady had decided to keep a journal.

That buoyant journal, plus letters written home to her family, has been put together in a nostalgic book titled *To Remember Forever* (Little, Brown, \$4.75). It is a pleasant recollection of a world that no longer exists.

Anybody can read books on the best-seller list; many do. Personally, I like every so often to go offbeat. So I will note a little item you probably will not otherwise have called to your attention: *Recollections of Charley Russell* (University of Oklahoma Press, \$6.95), by Frank Bird Linderman.

The reason I picked it up is that Brother Van Orsdel, the prodigious pioneer preacher of Montana, was a confidant of Russell's. You may remember that Russell painting *Together* ran back in July, 1958 [pages 38-39], showing Brother Van in a bowler and Prince Albert coat shooting buffalo. There is nothing about Brother Van in this book, but I enjoyed listening to Linderman and members of his family talk about the frontier artist and his comely raisin-eyed wife.

—BARNABAS



Browsing in Fiction

With GERALD KENNEDY, BISHOP, LOS ANGELES AREA

NEARLY everybody is talking about images these days, and it seems particularly important to project the right one. I have no objection to this since good public and personal relations are always in order, but I am somewhat disturbed by the implication that you can manufacture an image.

I have been thinking about this so far as the ministry is concerned for this spirit has invaded the Christian church. What does the general public see when the word *minister* is mentioned? I suppose the variety is greater than in most professions, and my guess is that this obstacle to church union has not been properly assessed.

The Nazarene preacher, for example, certainly creates an image different from the Episcopalian rector's. The preacher who stands in his pulpit with a flaming necktie and brown shoes is certainly different from the Lutheran who on Sunday is attired in magnificent robes. This was brought home forcibly to me in recent days as I read three books in which ministers are the central figures.

The first one is **RACCOON JOHN SMITH**, by Louis Cochran (*Duell, Sloan and Pearce, \$4.95*). This is the fictionalized life of a Kentucky pioneer preacher, which I enjoyed thoroughly.

Smith began as a Baptist, preaching the hard Calvinistic doctrine of predestination. Gradually he found it difficult to believe that the Gospel supported the affirmation that some people are damned, and they can do nothing about it. He did his best to work out some kind of explanation of the doctrine; but the longer he preached and the more he studied his Bible, the less able he was to accept the orthodox doctrine of his church. His sermons were too much given to hope and love to suit the faithful, and he became more and more intrigued by heretical preachers.

Finally he came under the influence of Alexander Campbell and his son. These men cut through the creeds to the New Testament and had a great dream of a united church that would stand only on the Bible with room within it for many differences of opinion. Raccoon John Smith became a part of this movement and

he brought his congregations into it.

There is a great scene where the Disciples and the Christians decide to meet together and start the new movement toward a church open to all, recognizing the right of private judgment and yet united in terms of biblical faith. They believed this was to be the new day for Christianity.

It is sad to relate, of course, that this movement became simply another denomination, although it has been a denomination with great emphasis on co-operation and unity. Is this because Christians are going to belong to families, and the preaching of one organic union is in vain? It could be, and I am more and more of the opinion that our unity must be of the spirit. I shudder when I hear a great champion of church union cry out that he wants something more than "mere spiritual unity." I don't think that spiritual unity is ever "mere" and I think it is much more significant than the merger of denominations.

For those of you who read this book, there is much in it besides theology. Raccoon John Smith had suffering, and he was a farmer as well as a preacher. It has the ring of reality.

When you turn to **THE INNOCENT CURATE**, by Paris Leary (*Doubleday, \$3.95*), you move into an entirely new world. This is a clever satire about an Episcopal parish in upper New York State.

The people are rich, sophisticated, and—according to Baptist and Methodist standards—worldly. They all drink, including the rector and his assistant. The plot begins to boil when the young curate receives the stigmata while carrying drinks to a table at a dance given by the church to launch a financial drive.

One must make allowances for the fact that this is satire; but after that has been done, here is a different idea of the church and Christianity than most **TOGETHER** readers can accept. The strong Anglo-Catholic strain running through the interpretation of the Gospel will sound to most of us "simple Bible-lovin' Christians" like Rome itself. There is a monastery, and there are monks who are bullied by a rich widow. Throughout, there's a

sophisticated attitude toward sex.

I hasten to say that I fear I sound like Anthony Comstock, for there is so much rollicking good humor in the book that I really enjoyed it. But in spite of my attempt to rise above it, I am at heart a moralist. This makes me see the vast difference between certain families of Christianity and other families, and I wonder if we have proper appreciation of this element. Many a Methodist who might accept apostolic succession, if he could understand it, would find it almost impossible to accept a cocktail-drinking ministry. Sociology may be a bigger stumbling block to merger than theology.

THE DEVIL'S CHAPEL, by Laurence Lafore (*Doubleday, \$4.50*), is the third book. It has to do with an Episcopal parish in Pennsylvania, which, after ousting three rectors, calls a young man who feels there is something fishy about the whole situation.

The young man is driven finally to a weird conclusion: that an evil man has captured the community and, by magic and demon manipulation, controls former parishioners. They try to kill the rector, and he attacks a rival black mass movement with the help of a lovely young widow with whom he falls in love.

Again, there is a good deal of humor and sharp observation about a number of our activities, including psychiatry. It is a kind of ecclesiastical mystery story, unbelievable but delightful.

One thing that impressed me was the way the young rector could go to the church early in the morning with nobody present and say mass. On Sunday morning at eight o'clock, with three people in the congregation, he found great satisfaction in conducting the service. I do not know to what extent this is Anglicanism in the United States, but it is certainly a far cry from the bulk of Protestant practice and theory. I do not stand against it; I only say it is different.

All three books are legitimate novels—slices of life, which were not written primarily to give a message. I am the fellow who has been doing that, and I hope you will not lay this fault on their shoulders.



"Where did you go on your vacation trip?" Members of First Methodist Church, Glen Ellyn, Ill., answer that question in advance by mailing their pastor bulletins from other churches they have visited.

A Bulletin for Collectors

By WILLIAM F. McDERMOTT

IF YOU visit a distant church during vacation travel this summer, chances are you will slip the bulletin into your pocket or purse after the service as a record of your visit.

In just this way, thousands of church-bulletin collectors got started in a hobby that can be as varied and as rewarding as you make it. Summer is a busy time for established collectors, too, because they often count on traveling relatives

and friends to add to collections that may already have several thousand samples.

As a church-bulletin fan myself, I find this surging activity delightful. My interest in church bulletins goes back some 40 years—to the time I helped launch the first Methodist bulletin service (it's now called The Methodist Weekly Church Bulletin Service).

But there were church bulletins—and, presumably, church-bulletin

collectors—even before that, prepared by local congregations. I know of one collector who has a bulletin issued in April, 1888, and several others dating back to 1904. Only since 1923, however, have bulletins been mass-produced for use throughout The Methodist Church.

Those of us who helped produce those early bulletins, or who collected them, never imagined that more than 1.5 million copies of

one bulletin design would be passed out each Sunday or that they would contain full-color reproductions of art masterpieces, as is true today. Add to these standard designs the thousands of bulletins produced by local churches and you begin to see the dazzling potential of this as a hobby.

It is not surprising, then, that as church bulletins have grown in variety and use over the years, so have the ranks of those who collect them. And comments from typical enthusiasts—young and old, men and women, laymen and ministers—testify to the variety of pleasures and rewards a collection can bring.

CONSIDER Linda Williams, 16, a high-school sophomore in Johnstown, Colo. She launched her hobby simply by saving bulletins of her own church. Before long she sought copies from churches in nearby towns, gradually expanding her requests until they became more than nationwide. She now has a scrapbook 5 inches thick filled with bulletins which she has exhibited for the pleasure of her fellow church members in Johnstown.

A bulletin-collecting widow with grandchildren as assistants is Mrs. Marian Lautzenhiser, of North Manchester, Ind. She has 2,319 bulletins from 1,264 places! Her amazing worldwide exhibit has samples from all 50 states, 17 foreign countries, and even from several ships!

Among the famous churches represented in Mrs. Lautzenhiser's collection are: Old South Church, Boston, built in 1669; John Street Methodist, New York City; Lovely Lane Methodist, Baltimore, mother church of American Methodism; Christ Episcopal Church, Alexandria, Va., where both George Washington and Robert E. Lee worshipped; Grove (Pa.) Methodist, founded in 1773; Central Methodist of Detroit; New York Avenue Presbyterian, Washington, D.C., the church of several presidents, which the late Peter Marshall served as pastor for 12 years; and the Little Brown Church of Nashua, Iowa.

One bulletin Mrs. Lautzenhiser most highly prizes is from Old North Church, Boston, on its 181st

anniversary. In that church's belfry hung the lantern which signaled Paul Revere on his famous ride.

How does Mrs. Lautzenhiser manage to corral such bulletins? Simply by writing for them. She addresses pastors of specific churches, secretaries of chambers of commerce or ministerial associations, and key officials in organizations with worship services.

Among other Methodists who have had noteworthy bulletin adventures, we found:

Mrs. LeRoy Hathaway, an ardent collector in Glencoe, Mo., who has "only about 600 bulletins—so far." She adds: "You meet the nicest people through this hobby! I've delighted in contacts with Mennonites, Quakers, and members of the Unity, United Brethren, and Dutch Reformed churches." She particularly values a church "calendar" (bulletin) from Westminster Abbey, London.

Mrs. Hathaway gives vicarious pleasure to residents of a nearby home for the elderly by sharing her bulletins with them.

Mrs. J. P. Rippy, of Burkhead Methodist Church, Winston-Salem, N.C., is another collector who enjoys sharing her bulletins. She takes them along when visiting shut-ins and the sick—and to her office, too, for sharing with her co-workers.

Mrs. Bertie Kinslow, 75, of Oglesby, Texas, although a shut-in for the last 25 years, has managed to gather 1,580 bulletins from churches in every state and 31 foreign countries!

"My collection has afforded me many hours of pleasure," she says. "I treasure it above my other possessions, and have willed it to my daughter, who will add to it in future years."

A unique use of church bulletins is made by the Rev. Sydney B. Gaither, pastor of Tillamook Methodist Church, Tillamook, Oreg. He encloses the previous Sunday's issue in all letters to friends, relatives, and other pastors—even to bill collectors!

Mr. Gaither has 8,000 bulletins in his collection, and often displays them in his church, arranging them by states and countries and pinning them to long colored ribbons. He explains his interest by saying:

"The hobby has been profitable in many ways, not the least of which is helping me produce a better bulletin of my own by providing ideas, articles, forms of worship, references, and quotations."

Many Methodist bulletin collectors attribute their wealth of copies from near and far, even from overseas, to having been listed in *TOGETHER's Name Your Hobby* column. Mr. Gaither is one; another is the Rev. Robert B. St. Clair, pastor of the Jeffersonville (Ohio) Methodist Church. He says:

"After my name was printed in *Name Your Hobby*, I received 438 different bulletins; later a thank-you letter published in *TOGETHER* brought an additional flood of more than 500 bulletins!"

At present he has 2,357 bulletins filed away by state and country, or special days of the church year. Often he arranges a bulletin-board display in his church for special seasons. Last December, he exhibited more than 100 different colored bulletins illustrating the Christmas theme.

A number of pastors use bulletin-board displays during summer months to show the many churches attended by members traveling on vacation (see photo on preceding page).

FROM laymen also come side-lights on their bulletin hobby. For instance, W. T. Sanders, church-school superintendent of the Methodist Church in North Carrollton, Miss., began collecting bulletins when his pastor asked him to find material for their own church bulletin. His enthusiasm was contagious, and now neighbors and friends, as well as his two sons who are commanders in the Navy, add to his collection.

Another enthusiastic bulletincor is Dennis K. Folsom, of Elizabethton, Tenn., who started collecting because he liked to study the architecture of churches pictured on bulletin covers. He has copies from all the states and several foreign countries, with services printed in 10 languages.

Dennis' Methodist Youth Fellowship has found excellent program

Name Your Hobby

APRONS: Mrs. R. E. Grissom, 311 S. 9th St., Okemah, Okla.

AUTO LICENSE PLATES: E. D. Eischied, 8170 Kearsley St., Goodrich, Mich. 48438.

BADGES: Brad Lozier, 1491 Foxwood Dr., Cincinnati 31, Ohio.

BIBLES: Odie Gregg, Box 133, Hackleburg, Ala. **BUTTONS:** Waldo Keck, RD 8, Box 289, Medina, Ohio 44256 (from uniforms); Brad Lozier, 1491 Foxwood Dr., Cincinnati 31, Ohio.

CAMPAIGN BUTTONS: Kenneth H. Broyles, 42 E. Third St., Waynesboro, Pa. (political).

CAMPING: Bonnie Del Boca, 3452 - 46th Ave. S., Minneapolis 6, Minn.

CHESS BY MAIL: John Clinebell, 1408 Ashland Ave., Claremont, Calif. 91712; Tim Rumoshosky, 13 Braeside Lane, Dobbs Ferry, N.Y.; Orville Lee, 1440 N. Bellevue Pl., Indianapolis, Ind. 46222. **CHILDREN:** Earla Ross, 211 Minner Ave., Oildale, Calif. 91308 (handicapped).

COINS: Ardell Tephoback, 5623 North Ave., Baltimore, Md. 21206 (Lincoln cents); Greg Yoder, 340 Route 202; Malvern, Pa. (Indian, Lincoln cents); Mary Schmelz, 384 Miller Ave., Trenton 10, N.J.; David Atkins, R. 1, Cumberland Furnace, Tenn.

CLOCKS: Mrs. Sherman Wilson, 1019 Scribner, Maumee, Ohio.

COUPONS: Mrs. Austin W. Lutz, R. 1, Cedar Springs, Mich. 49319 (Betty Crocker); Mrs. E. E. Kuhlmeier, 113 E. Frazer St., Detroit Lakes, Minn. (Betty Crocker).

DOLLS: Irene Kehl and Olive Hay, 3374 Hartwood Rd., Cleveland Heights 12, Ohio.

ELECTRONICS: Rod Kaufman, 120 W. Penn, Box 737, Bedford, Pa.

FIGURINES: Rebecca Trende, RR 2, Radcliffe, Iowa 50230.

GENEALOGY: Mrs. Harold Fagen, Earlham, Iowa 50072 (Breakenridge, Sage, Bricker, Bengtsson, Fagen); Mrs. L. Landis Haines, 1316 E. Lincoln Hwy., Coatesville, Pa. (Wood, Fox); Mrs. Larry Fritz, 316 E. Summit, Pierre, S.Dak. (Manderson, Hayen, Kennedy, Fritz, Massey); Mrs. Velma Schwing, 8385 Farralone Ave., Canoga Park, Calif. 91304 (Dyson, Bennett, Allen, Langford, Hamilton).

HORSES: Barbara Hines, 1045 W. Deodar, Oxnard, Calif. 93032; Tina Leatherman, 120 Redfield St., Lodi, Ohio; Cheryl Mibaum, RD 2, Holcomb, N.Y. 14669.

LOCKSMITHING: Henry Ihde, R. 1, Box 91, Knox, Ind. 46534.

MATCHBOOKS: Pat Ennis, 1310 Dent Ave., Escalon, Calif.

MENUS: Helen Neumann, 651 Ave. I, Boulder City, Nev. (covers).

MINIATURES: Mrs. John Gross, 6634 - 23rd Ave., W. Hyattsville, Md. 20782 (musical instruments).

MODEL RAILROADING: Jimmy Schultz, 560 W. Sixth Dr., Mesa, Ariz. 85201.

NAPKINS: Mrs. Verne Wagner, Janesville, Iowa 50647.

NATIVITY SETS: Mrs. E. P. Wallin, Box 345, Grant, Nebr. 69140.

PAINTING: R. E. Grissom, 311 S. 9th St., Okemah, Okla. (landscape).

PEN PALS (open to age 18): Susan Coppin (15), R. 1, Box 85, Joseph, Oreg.; Pat Arnold (16), 390 W. Spring St., New Castle, Ind.; La Nora Besson (15), 316 Plum Tree Dr., Arvin, Calif. 93203 (foreign); Carol (15) and Cynthia (10) Wilson, 1018 Scribner St., Maumee, Ohio; Frances Wyllie (18), 1980 - 14th Ave., Kingsburg, Calif. 93631; Don Telford (15), Box 321, Gillett, Wis.

Leone Hite (10), RD 2, Canton, Pa.; Kathy Riley (13), 129 Poultney St., Whitehall, N.Y. 12887; Susan Pharr (14), 310 Francis Ave., Norristown, Pa. 19401; Bobbi Spanabel (16), Garfield Rd., Columbiana, Ohio 44408; Brenda (14) and Reid (12) Rosebrugh, RR 3, Box 141, West Branch, Mich.

Linda Goddard (11), 1 Branton Dr., East Brunswick, N.J.; Susan Poulson (14), 4152 Middle Ridge Rd., Perry, Ohio 44081; Jack Poling (14), Box 578, Nome, Alaska 99762; Diana Kistler (9), Leonard, N.Dak.; Ray (13) and Phyllis (10) Finefrock, 2744 Madison, Yuma, Ariz.; Robert Anderson (16), 3600 Lindermann Ave., Racine,

Wis.; Diane Childs (14), Box 104, North Lawrence, N.Y. 12967; Rebecca Menger (10), 3963 S. Delaware, Englewood, Colo. (foreign); Carol Conner (13), 1826 Emerson St., Philadelphia 15, Pa.; Cheryl Steffy (12), 6331 Jeanette Dr., E. Petersburg, Pa. 17520.

Martha McVey (11), 1339 McClung Ave., Barboursville, W.Va.; Melanie Hinman (11), 629 Angella St., Dubuque, Iowa; Dotty Landis (15), Box 296, RD 1, Harrisburg, Pa. 17111; Michael Martelli (16), 157 E. Miller, Elmira, N.Y.; Jayne Webster (16), RD 1, Blossvale, N.Y.; David Stillwell (12), RR 1, Blue Mound, Ill. (foreign); Marcia Williams (12), 250 Crowley Ave., Buffalo, N.Y. 14207.

Carrie Anderson (18), 4915 Farnam St., Omaha, Nebr. 68132; Charlene Stevens (14), Box 35, Wevertown, N.Y.; Gaynell Minar (11), Rome City, Ind.; Nancy Gallup (15), 26 Summer St., RFD 3, Morrisville, Vt. 05661; Sharon Milburn (13), R. 1, Waverly, W.Va.; Joyce Smith (8), 449 Puente Dr., Santa Barbara, Calif.; Julie McCracken (14), 307 E. Second St., Pana, Ill. 62557 (foreign); Dorothy Schermerhorn (17), RR 2, Hudson, Mich. 49247; Carol Switzer (11), 500 Green St., Royersford, Pa. Alison Greathead (13), 808 Roberts Ave., Santa Barbara, Calif. 93105; Phoebe Sorem (17), Box 165, Dundas, Minn. 55019; Peter Richardson, Jr. (8), Box 132, Branford, Fla.; John and Bryan Thibodeaux (17), Box 36, Lake Arthur, La.

Candace Landon (14), Box 471, Castle Rock, Minn. 55010; Stephanie Stephen (12), 311 Taylor, Mooresville, Ind.; Vicki Jo Voorhis (12), Box 512, Pagosa Springs, Colo. 81147; Flossie Kazlo (11), 43 S. Pennell Rd., Lima, Pa.; Kathy Young (15), RR 1, Cable, Ohio 43009.

PENS & PENCILS: Leah Winegar, 416½ Main Ave., Brookings, S.Dak. 57006.

PICTURES: Daniel John, 247 Carolina Ave., Chester, W.Va. (life of Christ); Camille Rauch, 858 Tayman Ave., Somerset, Pa. 15501 (President Kennedy and family); Mrs. James Ary, 1077 Boyer Ave., Walla Walla, Wash.

POETRY: Mary Bowles, 421 Vine St., Coldwater, Ohio; Gail Page, Speculator, N.Y.; Mrs. Orrin Albin, R. 2, Tuscola, Ill. (religious, friendship).

POSTCARDS: Helen Robertson, 1602 N. 69th, Lincoln, Nebr.; Ruth Donaldson, 311 Baker St., Ridley Park, Pa.; Dena Flood, Rt. 2, Box 73, Campbellsburg, Ky.; Mrs. Lowell Moore, 908 S. Myrtle, Apt. 5, Inglewood, Calif. 90301 (covered bridges); James Matz, Pine River, Minn. **POSTMARKS:** Linden Campbell, 50 Beverly Dr., Manchester, N.H.

RECIPES: Mrs. Harold McCurdy, 27 Falconer St., Jamestown, N.Y. 14701 (Cookies, pies, salads).

ROCKS: Bonnie Robertson, 1602 N. 69th, Lincoln, Nebr.

ROCKS & MINERALS: Barry Hobson, RR 2, Yuma, Colo. 80759.

SCRAPBOOKS: Charles Harrison, 207 S. Fairplay St., Seneca, S.C. 29678.

SPOONS: Mrs. Ronny Bowles, 2024 Washington, Pecos, Texas 79772 (souvenir).

STAMPS: R. G. Dasse, 219 W. Main St., Meriden, Conn.; James Anderson, 3600 Lindermann Ave., Racine, Wis.; Edward Jasper, 137 Poinsettia Circle, Port Charlotte, Fla. 33952; Carl Schmelz, 384 Miller Ave., Trenton 10, N.J.; Mrs. Jay Schmidt, Walthill, Nebr.

STUFFED TOYS: Valerie Boyer, 39 S. Helmer Ave., Dolgeville, N.Y. (animals).

THIMBLES: Mrs. C. W. Holcomb, Grand Valley, Pa. 16420.

TRAVEL BROCHURES: Ann Rimmer, R. 1, Ona, W.Va. 25545.

WRITING: Paul Harris, 422 N. 4th St., Cambridge, Ohio.

We've devised a new system for Name Your Hobby that will help us process your requests more quickly. This will be the last group to be printed in the magazine. From now on, lists of hobbyists and their interests will be mailed to those who send us their names and hobbies.—Eus.

ideas in his collection. And he has a novel idea of his own: "I'm thinking of papering a room with the hundreds of colored pictures of churches in my collection."

Another collector with a special interest—this time in foreign language bulletins—is Mrs. Clifford Tremblay, of Erie, Pa. Twenty-eight denominations are represented in her collection, along with a bulletin having the Lord's Prayer in Hawaiian, a Canadian church's bulletin in French, another in Japanese from a Deaf People's Church in Japan, and an Easter sunrise service from a German church.

Mrs. Jessie Yost, educational assistant of Trinity Methodist Church, Grand Island, Nebr., matches beautiful bulletin covers with inspirational poems, then mounts the poems and pictures in an expandable binder. The combination makes a charming album, which Mrs. Yost often uses for programs.

From these and many other bulletin collectors come plenty of tips for those starting out in the hobby. Here are a few of the most helpful:

1. Always enclose a self-addressed stamped envelope when writing for bulletins to churches in the U.S., and send an international reply coupon (15¢) with foreign requests.

2. As you meet other collectors, be sure to get their addresses so that you can continue to exchange ideas and bulletins.

3. Form a bulletin collector's club in your own church, or make it a joint project with members of other local churches.

4. When you write letters or go on trips, send or take exchange copies of your own church bulletin.

5. Pass on good ideas you find in other bulletins to the editor of your own church bulletin.

6. Don't forget that bulletins may help enrich your other interests. Besides using the covers to illustrate albums, or for study of a special subject, you may find a chuckle or a misprint to add to a collection.

Mr. Gaither's favorites include an announcement that the newly organized Angel Choir would sing *Sabbath Hells*, and, on another Sunday, an order of worship listing "Silent Prayers and Medications." □



Letters

Are We Tardy?

THOMAS W. HICKS, *Pastor*
Milpitas, Calif.

After street demonstrations have proven effective for labor unions, the Gandhi movement in India, and now the American Negro, it would seem that TOGETHER feels it safe to pose the question "Are Demonstrations Effective?" in *Three Questions on Race, Answers by Four Bishops* [February, page 12].

After the fire is out, there is nothing like considering whether we should have helped. Many Methodist ministers did help, and so did some Methodist bishops.

It is certain that the fire is not out regarding racial prejudice. This is readily evidenced by the answers of the four bishops. One of the bishops writes as one who holds firmly onto the front door handle with his right hand while grasping the back door handle with his left, ready to move in either direction, depending upon the person he is talking with.

Tomorrow Too Late: Warning

RICHARD T. PEIRCE
Warner Robins, Ga.

As a layman, I believe Bishop Lloyd C. Wicke's answers in the racial *Powwow* point out why the failures of the past should not be repeated today. In contrast, Bishop Harmon's answers, while conditionally approving efforts to overcome the evils, comfort those who feel the issue can be avoided indefinitely. Bishop Harmon avoids an answer to the question of street demonstrations by stating that "it tends by its very nature to be pugnacious," ignoring the shining example of the peaceful demonstration in Washington, D.C. The concern of Bishops Charles F. Golden and Edgar A. Love should be shared by all Methodist clergy and laymen.

No longer, in this day of instantaneous communication, can people anywhere be quieted by promises of a better life tomorrow. Minority groups have every right to expect equal treatment and opportunity through the church.

They are a part of the "human nature" structure that Bishop Harmon refers to, and they are clamoring for a speedy reversal of the entrenched customs that makes a mockery of our

claim to belief in Christ's teachings.

It seems to me that Bishop Harmon defends the evil that the church must overcome. To deny anyone the working fellowship of congregational brotherhood because of race is to deny the leadership of Christ.

Who is to judge whether anyone "comes in sincerity to worship"? Who, in a Christian church, may select or reject those who may or may not fit into the essential life of the church? What Bishop Harmon says about Protestants since the Reformation is regrettably true in many instances, so the church must undergo a new reformation.

He Pinpoints the Church's Lag

WALTER W. BENJAMIN, *Chairman*
Dept. of Religion, Morningside College
Sioux City, Iowa

Bishop Harmon affirms that gradualism and the "avoidance of pressure" will work. Yet the "pressure" of inalienable rights of all men testified to by our Declaration of Independence was ineffective in eradicating slavery. It took a bloody Civil War to do that.

Bishop Harmon refuses to admit that Niebuhrian truism that coercion is necessary to establish social justice and that human revolutions are never "tidy" affairs.

The tragedy of the church today is that it does not have marching multitudes incarnating the spirit of *Onward Christian Soldiers*. As long as a significant segment of the episcopacy is content with a nonmilitant church, with a church not involved in the cutting edge of today's greatest social prob-



"Pardon me, Doctor, but before I make this shot, are you a DD or an MD?"

lem; as long as they see the church as tail rather than as headlight and are unwilling to risk the church's institutional posture for the truth, they should not wonder over the vacuous commitment of laymen and the paucity of Methodist young people interested in the ministry.

Reflections on Brotherhood

ROBERT J. KAISER, *Pastor*
Freeville, N.Y.

I am disturbed by Bishop Harmon's comments on Christian brotherhood because of his implied theological definition of the church. Is the Christian community "those who find themselves at home with one another and enjoy such fellowship"? Is this not just the definition of any country club or service organization?

And what does the statement, "If persons do not like the particular church, they simply go elsewhere" do to the covenant between God and the community? Is the statement "each congregational brotherhood takes in or does not take in those whom it can fit into its essential life" indicative of John Wesley's feeling?

The church is more than a nominal relationship in which one may be welcomed or may not be. It is the Body of Christ—a group of people called together, not because they get along well but because they are committed to Christ.

The Other Side

HARRY M. STRAINE, JR.
Sacramento, Calif.

Bishop Harmon's ideas on race are sensible as well as Christian. We in California proved with the Orientals that gradualism works. Today there is little or no outcry of unfairness from these people, and the Orientals have earned the friendship and respect of all Californians.

Who Is Free to Choose?

MRS. DEWEY McMICKLE, JR.
Oconomowoc, Wis.

Freedom to worship does not include the right to select our fellow worshipers. The church is not a private social club but a house of God, open to all who come to worship him.

Martin Luther King shows a true Christian witness in trying to awaken the conscience of those who have forgotten the commandment, "Love thy neighbor."

Progress or Turbulence?

BESSIE PUCKETT
Murfreesboro, Tenn.

After rereading the *Powwow*, I ask: What do street demonstrations demonstrate? And, are people looking for

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danger in demonstrations? Are they inciting violence?

I wonder, also, about the effect of such demonstrations upon the participants. Does this activity tend to arouse primitive desires? In giving way to herd tactics, do persons lose their individuality and become barbarous and brutal?

Prejudices Deplored

MRS. JOHN A. HIATT
Shelbyville, Ill.

In answer to *An Idea for Integration* [Letters, February, page 69-C], I suggest we lay aside prejudices and search our consciences to make our United States a nation of which we can be proud.

Martin Luther King is a great leader. I am acquainted with persons who participated in his demonstrations to help awaken our consciences to injustices and to recognize the dignity of Negroes as human beings.

Youth Speaks on Race

WENDOLYN WELBOURNE
Hartford, Wis.

As a Methodist youth (I am 16), I take issue with letters critical of TOGETHER's articles dealing with the racial issue. Although I understand the situation in the South, I cannot appreciate the attitude there. I can only pity the persons who use Christ's words to try to rationalize a terrible wrong.

Having associated with Negroes at work camps, youth conferences, and similar programs, I find the so-called race barrier nonexistent. When we work with our brothers, shed sweat and tears with them, we are saving ourselves as white people and as Christians. And if we need encouragement and strength, we can easily find it in the great leaders of our time—men like Dr. Martin Luther King, Jr.

'Through Christ Alone'

EARL R. EDWARDS, Chairman
Com. on Christian Social Concerns
Brookland Methodist Church
Richmond, Va.

The phraseology of the Council of Bishops' statement [February, page 15] tears away at the basic concept of separation of church and state. It is inconsistent for bishops who applauded the Supreme Court's decision banning prayer in public schools to suggest that the church should come under the requirements proposed in civil rights legislation.

Why should spokesmen for Methodism invite legislation which would make the church subservient to the state?

It is clear that the bishops, National Council of Churches, and editorial staffs of many religious publications believe

in separation of church and state only when it suits their aims. The political lobbying by too many factions within our church makes a mockery of this separation.

As a lifelong Methodist, I protest the prostitution of The Methodist Church by clergy and laity alike. I protest the bishops' implication that if one does not believe as they do, one is unchristian. I protest that the bishops and the church agencies adhere to the philosophy that the end justifies the means.

The bishops in their statement on race admit spiritual defeat. Instead of believing that "through Christ and Christ only are all things possible"—including brotherhood and integration—Methodist leaders think the solution is through breaking laws, school boycotts, marches, demonstrations, unconstitutional legislation, subtle subversion in church-school literature, and political pressures.

Temperance, Not Abstinence?

HARRY F. REISS, JR.
New York, N.Y.

I was dismayed to read the lead article (particularly as the title contradicted the content) in the February issue, which stated that the General Conference will be asked to strengthen the present Methodist position on abstinence [page 3].

This is another symptom of what an eminent Methodist clergyman has called our church's most serious blind spot, and one that can have as its result the elimination from the church of those of us who disagree that temperance means abstinence.

This misunderstanding has effectively undermined educational efforts in behalf of temperance just as would be the case with teaching safe driving if all driving were to be equated with reckless driving. Temperance is beneficial; abstinence may or may not be.

If this proposal is to be adopted and honestly enforced, many of us will no longer be able to serve as we have in the past (in ignorance or ambiguity), but only in hypocrisy. We will have no alternative but to give up our offices.

In light of such prominence to a viewpoint that is certainly held by a minimum of the lay membership, why the silence regarding the memorial that was adopted by a better than 3-to-1 vote by our annual conference, which provides that official board members shall be morally disciplined persons and dispenses with the apparently absolute prohibition against drinking? I use the word "apparently" because the highest judicial body of our church was unable to tell us that we who drink were improperly serving our church in official capacities.

I hope that the General Conference will adopt the memorial which will

indicate that we have caught up with the majority thinking and, more importantly, the majority practice. I fully agree that we "must face the fact that no official stand becomes effective except through the individual lives of its members."

They Oppose Compromise

MRS. R. BONDIETTI, *President*
Woman's Society of Christian Service
Wilderville, Oreg.

Our Woman's Society of Christian Service reaffirms "What did Jesus do 2,000 years ago?" is still our best example. It is the key to "What does God will for this day and time?"

Therefore, we object to the third suggested amendment to the *Discipline* on changing the church's attitude on drinking. There is no choice but for nonabstainers to decline nominations or appointments to any local church office. And anyone who represents the church in any capacity is obligated to abstain rigorously.

Believes Love, Concern Needed

MRS. ALLEN STARR
Dover, Ohio

What is needed is a restatement of the argument for abstinence on the ethic of love and concern for general welfare today. No one denies that there are Methodists who drink. But official recognition by the governing body of the church would constitute a show of approval—an admission to a privileged status—and should not be included in the statement.

Plea for Realistic Stand

JAMES H. LUNDQUIST
Great Neck, N.Y.

Our Great Neck Methodist Church has submitted a memorial to the General Conference proposing what we believe would truly eliminate the incongruity in a canon which apparently forces leaders either to lead under the shadow of hypocrisy or leave the church. Do Methodists really believe that consumption of alcoholic beverages in moderation is a sin? Assuming it is, does anyone believe seriously that moderate drinking is more a sin than continuous and flagrant disobedience to a church tenet by a Christian leader?

Supposedly sophisticated compromises are being accomplished between the "modern" and "conservative" leaders which may satisfy them in caucus, but which will, I believe, create a negative reaction in church officers' inner Christian experience. The Division of Temperance and General Welfare announcement that its drafted statement will be based on "solid ethical and theological grounds, rather than on legal or historical arguments" is theological semantics. Has anyone polled Methodist

professors and social workers to see how many imbibe? I know respected church leaders who disregard their oath.

The real question to be faced by the General Conference is whether any church law, not directly founded in the Scriptures and which is not adhered to by a great majority of church leaders, clergy, or laymen, should be allowed to continue as a stumbling block to any realistic, honest daily communion with God.

Our memorial for amending Par. 207, of the *Discipline*, includes the statement:

"All lay members of the board shall be members of the local Methodist church; and in nominating and electing persons to such membership, the utmost care shall be taken that only morally disciplined persons shall be so nominated."

Youth Wants the Facts

HARRY E. TITUS
Rochester, N.Y.

Having been consultant to schools on alcohol and narcotics education in Rochester for 18 years, I have no illusions about difficulties in promoting abstinence. Some persons are abstinent because of personal study, others by early training, some by the terrible consequences of alcoholism. Others see no harm in some uses of wine, beer, or hard liquor.

Drinking too much, at the wrong times, on wrong occasions, or for the wrong purpose is acknowledged by all concerned as wrong. The Division of Temperance and General Welfare is not going to find one answer which all will accept unconditionally.

Roger Burgess has his eye on one solution: Youths' cry, "Give us the plain, honest facts, and trust us." I would add: "Begin very early, and at home."

I also suggest that Methodists support honest policemen (who sometimes are hounded in court and defeated by reluctant juries). Methodists need better motivation about law enforcement.

Many proposals by church people are ridiculous because of misconceptions about laws. Recently I received a well-stated argument for relaxing New York State liquor-sale controls, issued by a liquor-store association. Where is my church?

Another Side of the Coin

MRS. CLYDE B. FARNSWORTH
Sheffield, Pa.

Overindulgence in any form is wrong. In numerous places in the Bible, gluttony and drunkenness are condemned in the same breath. Doctors caution us that overeating and overweight imperil health. Would a discussion by a minister of overeating offend the many members

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who are overweight? Drunkenness is deplorable, dangerous, and unchristian. The same is true of corpulence. Should they not be given equal time?

Bias for Insurance Charged

H. SAMUEL GRIMMINGER, Att'y.
Ord, Nebr.

Re *Profiteering in Our Courtrooms* [March, page 32]:

I was dismayed and disappointed that our church magazine would publish an article so obviously planned and written to unfairly enhance the position of insurance companies in the courts.

'What About Innocent Victims?'

JAMES W. SANDERS, Attorney
Marion, Ill.

In very general terms, the author of *Profiteering in Our Courtrooms* accuses all persons who are hurt in automobile accidents of testimony that is dishonest; and he insinuates that because they are hurt, the insurance premiums on automobiles are rising.

Evidently the author has never been maimed by a drunken driver. It is obvious that he has no knowledge of the law, nor of the thousands of innocent victims of careless drivers.

We know that there are unscrupulous persons in every business and profession, but this article leaves the impression that no one could have a legitimate claim against a negligent auto driver.

Article Is 'Highly Suspect'

WILLIAM H. NAPIER, Attorney
Fort Madison, Iowa

The eye-catching bold-face introduction to Thorn Bacon's article is the crux of his entire argument. It says: "Our courts are jammed with highly suspect personal injury suits that often are paid off handsomely. The reasons are complex, but the underlying cause is dishonesty. And we all pay the bill." Nowhere does Mr. Bacon support those contentions with valid statistics, or even with examples backed with legal citations.

He offers the case of the hula skirt and the party girl as "representative of personal injury lawsuits." I can say without fear of successful contradiction that this statement is a misrepresentation of the truth.

In his discussion of whiplash cases, the author does not mention the period of time over which the 3,000 Miami patients were treated. Later on, he quotes traffic experts without saying who they are or citing statistics upon which they base their statements.

Each sentence and paragraph in the article is as highly suspect of fraud upon the reader as the author would have us believe lawsuits throughout the country are upon the public.

My criticism of *Profiteering in Our*

Courtrooms is not a general condemnation of TOGETHER, for my family and I long have enjoyed the magazine.

'Where Are the Facts?'

EARL A. BARNES, Attorney
Long Beach, Calif.

The main thesis of the article, namely, that unreasonable profits are being made in courtrooms, is unsupported by any fact, statistic, or conclusion stated in the body of the article. Brief summaries of cases which took days or weeks of trial and hours of deliberation by juries do not support the contention that there was any profit made. The mere fact that more lawsuits are being filed each year for personal injuries has no logical relationship to the contention that there are profits being made in our courtrooms.

That there is attempted profiteering outside our courtrooms in the making of and the settlement of claims is well known. There is little, if any, evidence, however, that attempted profiteering in claims which do not reach our courtrooms is a significant factor in the increase of insurance rates. A recent Columbia University study in Missouri, under a Ford Foundation grant, revealed that only 46¢ of each casualty insurance premium dollar paid went toward the payment of claims.

The article attempts, with unfair and misleading results, to deal with several complex and distinctly separate issues by improperly relating one to the other and all to the whole.

A "profit" is as foreign to our laws of negligence, breach of warranty, evidence and damages as "profiteering" is to our courtrooms.

Why Awards Run High

R. C. HOWARD, Law Student
Cambridge, Mass.

I agree with the criticism of sham claims, and the lawyers and doctors who aid them. This, however, is a problem of evidence regulation.

Claims for mental suffering, disparaged by the article, are increasingly realistic in the light of developments in psychological medicine. Damage awards tend to be large because they compensate for anticipated future losses as well as losses up to the time of trial. It seems reasonable, also, to consider such factors as ability to distribute losses and the type of activity which led to the injury, in addition to the fault.

Here's the Other Side

RICHARD S. JACOBSON, Director
Public Information and Education
Nat'l. Assn. of Claimants' Counsel
of America Bar Association
Boston, Mass.

Throughout the United States, there continues a concentrated conspiracy by

the insurance industry to precondition potential jurors and the public in general. False propaganda is used to make the juror believe that adequate jury awards are responsible for increasing rates in automobile insurance. The purpose of this conspiracy is to make it seem that in awarding a settlement, he (the juror) is actually taking money from his own pocket.

The motive is to increase the profit-intake enjoyed by the insurance companies. This is contrary to the basic concept of American justice and is undermining the nation's civil jury system.

More than 95 percent of all personal injury cases are settled before they reach court. Of the remaining 5 percent, defendants win more than half. Only 1 percent of all accident cases actually reach the jury or judge.

The average personal injury claim in the United States is only \$1,166, the personal property claim only \$145.

The overall profit for the casualty insurance industry in the last decade was \$2.7 billion.

At the very outset of Thorn Bacon's article, the fact that the girl borrowed the skirt has nothing to do with the fact that the skirt caught fire. California law requires that the skirt be warranted as safe. Without such a law, where would there be protection for the public in product safety? A jury had determined that the girl wearing the skirt was not careless. The \$125,000 award seems not excessive, since the burns were serious.

The purpose of such insurance is to avoid a victim's becoming a medical welfare case through no fault of her own and to spare the public the cost of such medical treatment. California law, as that in all other states, allows a judge to review a jury verdict and award, and to change it if he deems it excessive or not in conformity with the facts.

Jury Called Safeguard

CASPER APELAND

Waukegan, Ill.

Thorn Bacon's picture of dishonesty is a sad reflection on our society. It is true that the primary reason for excessive damage claims is that "some big insurance company pays the bill."

But such excesses are rare when jurors are drawn impartially from every part of the community. In Lake County, Illinois, at one time, about 200 "professionals" rotated this duty. In contrast, in the 11 years I have been one of three jury commissioners, more than 13,000 persons have served on juries—45 percent of those called have qualified to serve.

Jury service is as important as voting among privileges and responsibilities of Americans. Yet some citizens shirk

both obligations. Judges discredit trial by jury if they excuse prospective jurors because of political influence or business. The result often is "profiteering in our courtrooms" because some jurors' decisions are due to resentment at having to serve while others evade this duty and to their haste to reach a verdict.

In our county, people find they become better citizens through jury service. Few ask to be excused, because they know they have been selected fairly by judges and jury commissioners.

As a result, Lake County juries have earned commendation for awarding damages as though it were their own money—which, of course, it is.

Author Calls for Reforms

THORN BACON

Forest Grove, Oreg.

The criticisms by members of the bar of *Profiteering in Our Courtrooms* skirt the real issues which prompted the article to be written.

One is the trend in our courts to strict liability—which in essence seeks to provide greater security for the individual seemingly at the price of historic American legal guaranties of freedom of action.

No one denies that an injured person should be justly compensated, but today the rule of law which makes more recoveries possible is being used as a sort of legal blackmail to settle claims that are often questionable.

There is ample evidence that bar associations have failed to support an impartial medical-testimony program hailed by Presiding Justice Bernard Botein of the New York Appellate Division as the most effective instrument in discouraging fraudulent and exaggerated medical claims that so greatly increase the insurance premiums we must pay.

Members of the bar might do well to examine conscientiously the status of contingency-fee practice today.

The elastic legal conscience is one of the prime contributors to profiteering aspects of personal injury claims. This was demonstrated in 1955 when the staff of the first department of New York's Appellate Division examined some 150,000 contingency-fee agreements filed by lawyers. In 60 percent of the agreements, lawyers were permitted to take half of the amounts recovered—making them partners or proprietors in a lawsuit. The practice of percentage fees has contributed to higher jury awards and to the size of out-of-court settlements which represent about 98 percent of all personal-injury litigation.

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adopt a professional code to deal with evidence in personal injury cases, and strict regulation of contingency legal fees, then, warns Justice Botein, "We may be inviting a public revulsion that could shake our courthouses to their foundations."

A Clarification

The foregoing letters are among the many, the majority of them critical, received in response to *Profiteering in Our Courtrooms*. Among writers was a federal judge, who fears the article may cause Methodists summoned for jury duty to be unfairly prejudiced against anyone making a personal injury claim. In this, he says, it undermines both the function of and confidence in the jury system.

"The automobile, the great meat grinder of American life, will continue to kill and maim millions," the judge observes. Therefore, provision must be made for giving victims a fair hearing and fair compensation for injuries they have suffered.

"This is properly the function of a jury," the judge writes. "It cannot be accomplished by sowing distrust and suspicion among those who will compose the jury." Not only must justice be done, he stresses, but it must be done so as to maintain confidence in the judicial system.

The courts and judicial procedures are the targets of concerted, vicious attack, the judge declared. As good citizens, we should work to strengthen these instruments of democracy, not pick away at real or imagined flaws and in this way erode their ability to function properly.

We, as editors, accepted Thorn Bacon's article as an exposure of unscrupulous claimants for undeserved compensation, not as a criticism of legitimate claims for personal injuries. In many cases, no amount of compensation is adequate for those who have suffered severe injury, mental anguish, or loss of a loved one.—YOUR EDITORS

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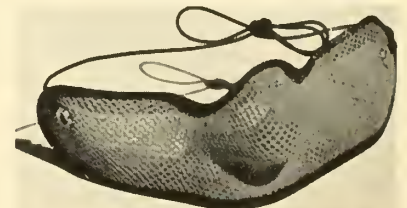
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Help for Consumers

MARSHALL SIDEMAN

Austin, Texas

I am disappointed that *We're Through Buying Junk!* [December, 1963, page 47] failed to mention the growing consumer movement.

Consumer Reports and *Consumer Bulletin* give impartial scientific judgment in a world of planned obsolescence, thus aiding the consumers. Every time you buy an inferior product, you vote for mediocrity.

CAMERA CLIQUE

Processing Problems: A friend reports a recent experience which may have happened to you—and which probably unnerved you also. He sent a roll of Dynacolor movie film to a Kodak processing station in a prepaid mailer.

When he realized too late what he had done, he called the Kodak station and asked that it watch for the film and return it—the foreign processing would have ruined it. The service department assured him it would be caught and returned. The Kodak service manager explained:

"We always check movie film by the reel in the dark room and never trust the package in which it comes. We process three emulsions ourselves, and ours all have numbers imprinted on them. If we find no numbers—and, of course, there is always the possibility of the leader having broken off—we use the scratch test to identify the emulsion."

You still camera fans are equally protected; your film cassettes or cartridges provide the identification if you don't spool your own and mislabel it.

Here are photo credits for this issue:

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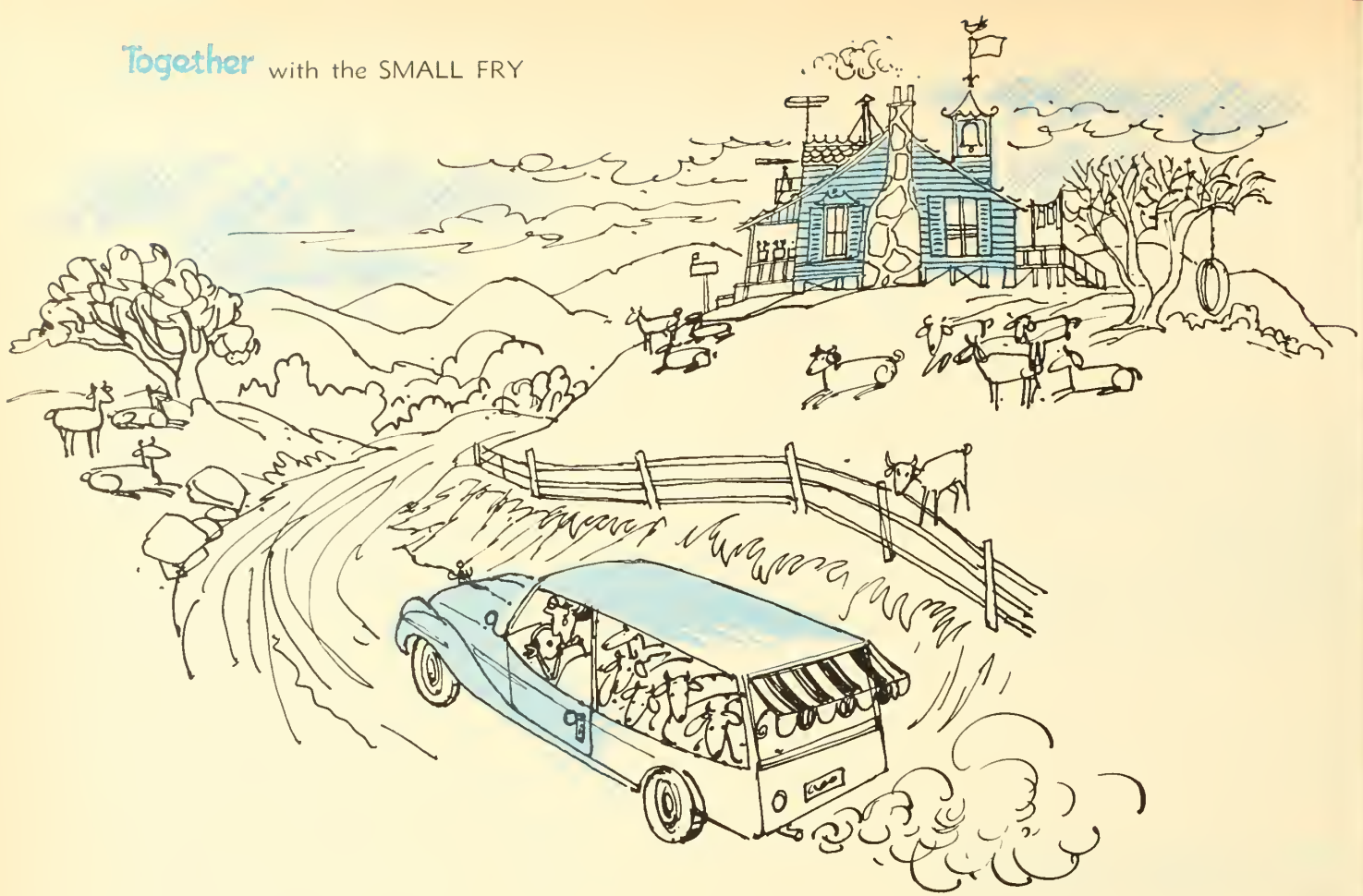
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GOATS! GOATS! GOATS!

A Read-Aloud Story by ALICE GRANNIS BOTSFORD

ONE DAY while I was on vacation out West, I drove into a gas station in a small town. As I waited for the man to fill the tank, I saw an old station wagon drive up and stop across the street.

Out hopped a little white-haired old lady with a tote bag on her arm. As she rolled up the window and shut the door, I heard her say to those inside: "Now, Billy, you take care of Nanny and the kids while I'm shopping."

I did not think that strange until I caught a glimpse inside the station wagon. Billy, Nanny, and the kids were goats! Real, live goats!

Of course, Billy, with his short, curving horns and long chin whiskers, did look wise. He baaed until the little old lady disappeared into a market. He then scrambled over the back of the seat and cuffed Nanny and the kids until they lay down.

Yet whoever heard of a goat minding anyone! It was only a minute until they all bounced up and pressed their noses against the windows. Such a din

of baas! I was almost sorry I had been so curious as to step closer.

But inquisitive, I am. I had to find out just what this little old lady did with all those goats, so I waited in my ear.

In a little while, she popped briskly out of the market, hopped into the station wagon, and drove off at such a clip that I had to gun my car to keep her in sight. Away we went like two bugs skittering over the hills.

Finally, she turned into the driveway of a little farm. On the knob of a hill stood an old red house, and all around it—sitting, lying, walking gamboling—were goats! goats! goats!

I followed her up the driveway and stopped behind the station wagon. Then I learned that goats are inquisitive, too. They crowded round my car. Lifting up their whiskered chins, they gazed at me with big, round eyes, each one baaing longer and louder than the next with pink tongue stuck out.

Billy jumped out of the station wagon and butted his way through

the crowd. He reared up, put his hooves on the door, and peered into my face as I introduced myself to the little old lady. She was pleased at my interest and invited me for a look around.

"Don't mind the children," she told me as she scolded the goats away and opened my car door. "They want to know about everything."

I found that she lived alone in the old red house with her 25 goats, who followed us everywhere. She had a name for each one, and they came to her when she called. The smallest one was called Tiny.

"Nothing ever bothers me," she said. "My children take care of me. They give me milk for cheese that I sell at the market. And if anyone tried to harm me, Billy and the rest would butt him right over the fence."

Some of the goats slept by her door at night, she said, others in the station wagon, and the rest in an old straw stack behind the house.

"They're just like children," she told me. "They romp and quarrel and like

attention. The only trouble with goats is they eat anything—rubber hose, shoes, dresses. Land! Anytime I miss anything around this house, I have a good idea where it went—for some goat's dinner. They just have to chew to be happy."

After a time, the goats' curiosity was satisfied, and they wandered off over the hill. While the old lady and I were alone without their noise to bother, she told me:

"Just back of my house is an old well, and over the well hangs an old bucket on a rope—the one my grandfather used to draw up water. The well isn't deep, and there's not much water in it, but I never had any trouble about it, so I never had it covered.

"Well, one night I woke up hearing an awful bleating and baaing. Land! I thought it was the end of the world. I rushed outside and saw Billy leading a procession of goats round and round and round that well. Now and again Billy would stop and look down into the well. Then they would all start marching around bleating again. When I got closer, I could hear a little goat crying down in the well. It was Tiny, the littlest kid.

"You see, he's just like the other goats, curious. He wanted to see what

was down there, and of course, he fell in. Land! I couldn't think what to do.

"Then of a sudden, Billy climbed up on the well and got down on his knees as if he was going to jump in. But Nanny grabbed hold of his stubby tail and held him.

"All the others were trying to get near to look down. I thought I was going to have a well full of goats, and me on top of them!

"Then I thought of Grandpa's bucket. I untied it and dropped it down, cooing at Tiny so he wouldn't be scared. Well, just to tell you how smart goats can be, Tiny jumped into the bucket and stood quietly while I pulled him up.

"He was a muddy mess, but Nanny and Billy gave him a going over with their tongues. After they licked him clean, all the goats started baaing and baaing in a happy chant, just as though they were thankful that Tiny was safe."

When she finished her story, the little goat lady looked at me with a proud smile. I said I was certainly glad to learn about the fine character of goats.

As I was leaving, Billy, Nanny, and the kids followed my car down to the gate baaing their good-bye song.

DAILY DUTIES

On Sunday I must kneel and pray,

On Monday I must wash my face;

On Tuesday lessons I must say,

On Wednesday put my toys in place.

On Thursday I must dry the spoons,

On Friday I must feed the cat;

On Saturday I practice tunes,

On Sunday—now, where am I at?

On Sunday do I wash my face?

On Monday is it cat or spoons?

When do I put my toys in place?

Is Saturday for prayer or tunes?

Perhaps 'twould be the safer way

To do *all* these on *every* day.

—ELIZABETH KNOBEL

CARTON TOP Plaque

THIS is a novel idea for a wall plaque for your room or to give as a gift.

Save the round metal top off a food carton (like those used for cottage cheese or sour cream).

Cut a piece of colored construction paper to fit flat on the inside of the top (where the printing is). Now type or print near the top of the colored paper a prayer or poem you have made up. Then paste a suitable picture below it.

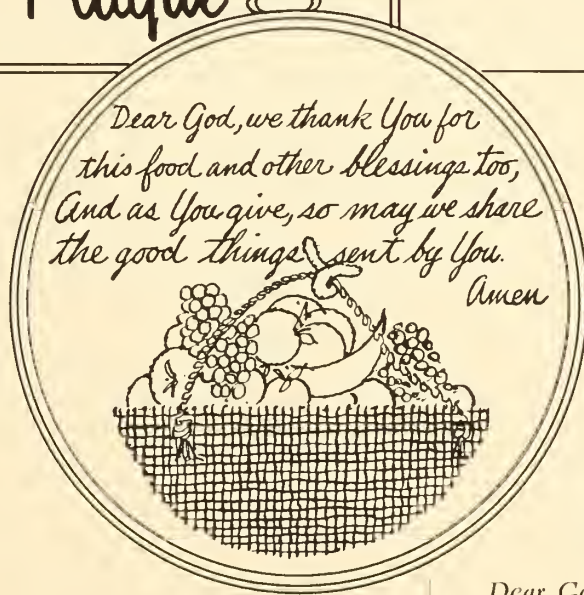
You might illustrate a prayer for plenty, for example, with a picture of fruit or vegetables which you have drawn or cut out of a magazine. To make the fruit look as though it is in a basket, cut a basket shape out of contrasting colored paper or cloth and paste it part way over the fruit. Plait heavy threads, or twist a narrow length of paper, and paste it on to look like a handle.

If desired, add a paper bow at the top for a finishing touch. Now

tape a small curtain ring on the back of the plaque for a hanger.

You can think up lots of different kinds of prayers and poems and ideas to illustrate them, so start right now. You probably know many persons who will be pleased to receive such a thoughtful gift.

MRS. H. P. CAMPBELL



Blessing

Dear God:

Thank you for this food.

Thank you for this day.

Help me do the Christlike thing

In all I do and say.

In Jesus' name. Amen.

(Composed by church-school fourth grade class, McKnight Methodist Church, Pittsburgh, Pa.)



Is thy heart right, as
my heart is with thine?
Dost thou love and serve
God? It is enough, I give
thee the right hand
of fellowship.
—JOHN WESLEY (1703-1791)

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After-Hour Gottings

There was snow . . . in Minneapolis in May, 1956, snow in Denver in May, 1960, and it fell impartially on Alaskans, Hawaiians, Africans, and North Dakotans. There were some who had never seen this northland wonder—which could even happen again in Pittsburgh this year. In Minneapolis, too, we saw the lakeland of Hiawatha and Minnehaha; and in Denver, at dawn, we saw the high, glistening backbone of the Rockies bathed in lovely pink. But Methodist delegates from some 40 countries did not come to view the wonders of nature, certainly not to patronize the local bars or establish new industries, and we can forgive the somewhat puzzled Denver cabdriver who wanted to know: "How long are you Baptists going to be in town?"



Denver, 1960: Snow and pink peaks.

At Minneapolis, and at Denver, we saw the General Conference from the balcony and from the floor, and we shall never forget the ponderous, humming, overwhelming, yet invisible force of it all. That a General Conference of The Methodist Church is big, impossible to put into words or totally grasp in scope and significance, is what we're saying here. With its more than 850 voting delegates, it dwarfs the nearest democratic legislative body to which it can be compared—any joint session of the U.S. House of Representatives and Senate. But all will not be legislation and business. In Pittsburgh, where plans for the 1964 General Conference have been underway for at last two years, one of the entertainment highlights will be "Pittsburgh Night," featuring the colorful and dramatic story of Methodism in an orchestrated extravaganza of sight and sound, with paintings and moving pictures projected onto the auditorium's giant screen.

There will be Methodist singing too, the kind that rocks the walls. We hope the weather is right to peel back that great steel dome [see pages 2 and 3] to reveal stars or sun, for the day isn't past when the good old hymns have a right to ring out in the open air. (The dome, by the way, isn't transparent, as one would believe after looking at the magnificent color picture of the Pittsburgh auditorium on page 1. The photographer's effect is a double exposure.)

The press will be there—newspaper reporters, press-association writers, TV crews and radio men—for the 1964 General Conference will make world news. What does this church of more than 10 million souls say to the times? There will be a hint in the Episcopal Address, that carefully prepared message from the bishops, to be read at an opening session by Bishop Gerald Kennedy of the Los Angeles Area. But it will remain for the prayerful and thoughtful delegates, half of them ministerial and half laymen, to make the decisions and vote the causes.

It is inspiring to know that this great, numerous, and dynamic gathering is a continuation of the huddle formed by a small group of hard-riding, weatherworn followers of John Wesley, at Christmastime, 180 years ago. There is purpose, power, and faith enough today, as then, to move mountains; and, if for no other reason, Methodists need a General Conference every four years to remind themselves of that.

—YOUR EDITORS

TOGETHER—the midmonth magazine for Methodist families.

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TOGETHER continues the CHRISTIAN ADVOCATE founded in 1826 as "an entertaining, instructive, and profitable family visitor." It is an official organ of The Methodist Church. Because of freedom given authors, opinions may not reflect official concurrence. The contents of each issue are indexed in the METHODIST PERIODICAL INDEX.

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A night scene at Pittsburgh (Pa.) Arena where the 1964 Methodist General Conference will be held. (Photo: Robert E. Dick Studio)



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